

SOCIAL JUSTICE REVIEW



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Volume One

By

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THE APOSTOLATE THROUGH HISTORY

DER Nutzen ist das grosse Idol der Zeit." That remark of Schiller's is more tragically true today than in his time, for utility is the yardstick by which everything is measured. Whatever is not manifestly of material use stands condemned in the eyes of the modern world. Because History cannot be estimated by the dollar-worth it has come to be neglected and despised. Ross Hoffman has shown, with ample proof, in his "Tradition and Progress," that there is a systematic boycotting of history in American universities, with the consequent severing of the chain of Christian tradition in our civilization and the refusal to learn from the lessons of history. American educationalists repeat the old shallow cynicisms that we learn nothing from history except that we learn nothing from history, that history is hearsay, or, in the Voltairean phrase, mere fable agreed upon. The fault is in ourselves, not in history, if we can learn nothing from its vast accumulations of experience. The enemies of our civilization are wiser, for the Marxists attach great importance to the subject, and the progress of their facile opinions is largely due to the fact that Western man has such a superficial knowledge of history. The apparent success of the enemies of the Catholic Church has often lain in the same root cause—the ignorance among Catholics of true history and their failure to realize its apologetic value. There is an uneasy feeling among many Catholics that history is on the side of the heretics, whereas the very contrary is true. Non-Catholic historians have come to realize, even before many of the Faithful, that the more scientific research removes the accumulation of prejudice and bigotry, the more the Catholic Church reveals herself in beauty and truth. The process is like that of cleaning an ancient masterpiece—and the Church is the Masterpiece of the Holy Spirit. Catholics themselves must help and hasten that work of restoration by an earnest realization of the uses of history and a close application

to the study of it. That is an apostolic work of the first magnitude, for not only does it remove the obstruction of ancient prejudices, which withhold many potential converts from the Church and weaken the Faith of the ignorant within the Church, but it justifies the ways of the Church to thoughtful men at a time of crises when they are disposed to turn to history to seek some ultimate order in the chaos of our day. Consider the numerous philosophies of history which were constructed by Condorcet, Herder, Schlegel, de Maistre, Bonald, Hegel, Saint-Simon, and Compte during the time of revolutions a century ago and the more pessimistic philosophies of history produced in the past two decades by Spengler, Pareto, Friedell, Croce, Bukharin, Sorokin, Toynbee, Whitehead, Ortega and Berdyaev and it will become very apparent that thinkers are seeking some Ariadne thread out of the bewildering maze of modern crises. To ignore history in the face of such evidence and at such a time is treason to our Faith and our culture.

The best answer to the question, "What is the use of history" is that supplied by Droysen in his *Grundniss der Historik*—"Die Geschichte ist das gnothi seauton der Menschheit, ihr Gewissen." (History is the 'Know Thyself' of Mankind, its conscience.) A correct understanding of the past story of human progress ought lead us to a sound forecast of the future, and a correct diagnosis of historical failures in the past should help us to avoid in the future the social and political diseases which have wasted mankind. The fault common to most philosophies of history is that they are written to fit in with a preconceived theory, such as the Marxian economic Determinism, rather than with a desire to arrive at the truth behind the phenomena of human events. To fit the stubborn facts into a Procrustean bed, however ingeniously contrived, is to stretch some facts, such as the Spanish Inquisition, to the point of distortion, while rejecting others, such as the Papal

peace arbitrations, because they will not "fit." Dr. Flint in his very scholarly "History of the Philosophy of History," examines one theory after another and shows how they fail to agree with all the facts of universal history. Thus Hegel's theories cannot be reconciled with Chinese history, nor Comte's formula of the Three Stages with Indian civilization.

We do not deny that the philosophers of history were earnest seekers after formulae and achieved notable accomplishments in the field of historical research. Their fault lay in trying to reduce a thing of organic life and flexibility to the rigid terms of an exact science. Most of them were obsessed by Determinism in some form or other and sought to prove that the course of human history was as closely determined by material factors as a chemical reaction. Thus Beard and Marx sought to demonstrate that history is determined by economics, Houston Chamberlain by race, Westermarck by environment and Feuerbach by the laws of physiochemistry. The geographical interpretation of history was put forward by Herder and Montesquieu in the eighteenth century and elaborated on by Huntington and Buckle in the nineteenth. According to this interpretation the rise and decline of cultures is determined by modifications of climate, and it prompts the student of history to ask if the climate of Greece suffered any great change between the sixth century B. C. and the first century A. D.

Other philosophies of history repeat the ancient pagan notion that history repeats itself, and of these philosophies the most interesting, scholarly and influential is that of Spengler. His *Untergang des Abendlandes* might have been the work of a committee of experts instead of being, as it is, the fruits of one man's labors. Spengler finds similar phenomena and sequences in all cultures, each one of which obeys the laws of an organism with its spring youthfulness, its summer maturity, its autumnal decline and winter death. Religion and agriculture are in evidence at the beginning of each culture, and Spengler takes for the purposes of his comparative morphology of cultures the Egyptian, Chinese, Hindu, Classical (Greece and Rome), Arabian, Mexican and Western. In the summer of each culture the towns appear. The cities have not yet arisen and the peasant still remains the basis of society and the political structure is feudal. It is a time of preparation for great art and literature which are to ripen ere they fade and fall. In the autumn the cities rise to a posi-

tion of ascendancy, and commerce dominates agriculture. Science and philosophy are constructed into Humanistic systems which are set above religion. Rationalism and radicalism begin their corrosive work of "modernity," and revolutions are common. It is a time of dictators and leaders of the people. "All the old norms and *mores* crumble before scepticism, luxury and wealth; the city triumphs over the countryside, the people (i.e. the moneyed middle class) over the land-owning lords, democracy over aristocracy, intellect over instinct, philosophy over religion, science over art. Everything old is discredited and weakened; all props fall; revolutionary chaos ensues, and generals inherit the world." In this may we not recognize a realistic and fearlessly familiar picture? When winter comes there is a rapid disintegration of faith and morals, atheism becomes rife and the uncultured mob is free to unleash its instinctive hatred of grace and beauty. *Welt-schmerz* weakens those who should withstand them, and a crude materialism has eaten the very core out of civilization which soon caves in under assault. Vulgarity replaces taste, utility replaces beauty and quantity is lauded over quality. The creative force dies out of the arts and the Bolshevik stamps out the last flickers of civilization. It is impossible in so short a space to give an adequate idea of the depth of erudition, the keenness of insight and the comprehensive breadth and range of subjects which Spengler brought to his masterpiece. Even those who have never heard of the man or his work have been influenced by his philosophy of fatalistic repetition.

There is one great flaw in all those theories of history which are based on forms of material Determinism, and one which Catholics ought to see at a glance. They ignore the Divinity that shapes the ends of history. They frame their theories as if the Incarnation had never taken place.

"The hypothesis of Providence is the condition of intelligible history," wrote Brunetiére in a phrase which is rich with implications. Philosophies of history which ignore or minimize spiritual reality are bound to be false. Nevertheless, when they leave Providence out of account they still strive to find a substitute to give a form to human history which otherwise would be chaos, "full of sound and fury, signifying nothing." Likewise, those philosophies of history which compare our Western Christian civilization to the repetitive cycles of other civilizations on the fatalistic assumption that ours, too, in time will be

one with Nineveh and Tyre, ignore the fact that ours is a unique civilization saved from the fatal ring of repetition by the stupendous fact of the Incarnation. From that unique event in human history the course of man's social and political life began to travel in a straight progressive line. With the Incarnation, indeed, the idea of Progress was born, of spiritual and moral progress, and all our modern variations of Progress are but secular modifications of that essentially Christian idea, utterly unknown in the pagan world.

It is not climate or chemistry or any material factor which determines the course of history but the Holy Spirit acting through the Church which gives history direction and meaning. There are deep implications in the saying *Kirchengeschichte ist Weltgeschichte*, for, without a transcendent Church, devoted to the absolute progress of the human race, our notion of world-history would itself be incomprehensible. The Paraclete works through His Church to reconcile human history to Himself, and in that stupendous task the Divine Will by a marvelous miracle of condescension, depends on the co-operation of the human wills of the members of the Mystical Body. Those who accuse the Church of being *Weltflüchtig*, or too other-worldly, as well as those who, like Avro Manhattan in his recent diatribe "The Catholic Church Against the Twentieth Century" (Watts), accuse her of excessive interference in politics are like the passengers of a ship who would blame the captain for being indifferent to their whims, or for interfering with their deck-games with lifeboat-drill in times of danger, ignoring the fact that the captain is the one competent judge of the ship's guidance and the one most keenly aware of the dangers lurking in hostile waters. The Bark of Peter is divinely guided through the dangerous waters of our times, and her course is divinely charted. Other ships there are on that perilous sea, labelled variously as Science, Communism, Progress, Socialism, sailing erratic and circuitous courses. She alone holds to a set course and they who travel in her or in her wake are conscious of a direction and purpose in history.

There is much fatalistic writing and talking of late among the Western Democracies to the effect that our race is run. Spenglerian fatalism has affected some of the best and worst writers of America, the traditional land of youthful hope and enthusiasm, and Humanists like Joseph Wood Krutch in his book "The Modern Temper," are preaching a cult of pagan resignation to the mod-

ern barbarian invasion of Bolshevism. Out of America, too, has come one of the best critics of that stupid fatalistic attitude—the convert-historian Ross Hoffman, whose very depth of historical learning brought him into the Church. He is the only one, as far as I am aware, to point out the primal flaw in Spengler's system—the confusion of poetic simile with scientific exactitude. That civilizations have obeyed the general behavior of organisms in their growth and decay is a striking figure of speech, but it is not a scientific definition. God chose the classical culture of Hellenistic-Roman antiquity "for the garment of His Mystical Body," and in so doing freed it from the fatal cycle of destiny. "Did that culture really die?" asks Hoffman, "and was our culture (now said to be disintegrating) born, as Spengler said, in Western Europe about the year 900? The answer is no, for our culture is that of Christianized classicism and it is still very much alive. There are still excrescences upon it and around it; there are alien infusions within it; there are detached and decaying parts lying about. But it has its continuous life; it has its unbroken institutions and the religion which is of the soul; it has its memory which goes back to its origins. Many times it has appeared to be approaching death, but always it has recovered, purging and renewing its life, not from without but from within. The atheistic elements of our modern civilization do not signify the death of our culture, but only new problems for it to solve. Whatever be the fate of other cultures, we should know by this time our culture does not die" ("Tradition and Progress"). I have quoted this passage *in extenso* because I believe it deserves to be better known that even Macaulay's famous tribute to the Church in his essay on Ranke, and because it should be committed to memory by every Catholic who would resist the germs of the mental infantile paralysis which are in the air benumbing minds at a time that calls for clarity of thought and courage of action.

There is another Catholic historian who must be studied by all who would establish bridgeheads of Catholic Action in the field of history. In his "Essays of a Catholic" Hilaire Belloc devotes one virile chapter to what he calls "The Counter-Attack Through History." For the last four hundred years, says Belloc, we Catholics have been attacked on the historical side, and by the sheer persistence and weight of the attack Catholics have been driven to take up a defensive posi-

tion. The time has come to go over to the counter-attack. The historical offensive against us has weakened, though it was of great force four centuries ago because the Church suffered from "an accretion of myth," and because an appeal was made to an earlier condition of things before the myths arose. But this appeal led to a fatally easy association of ideas between the appeal to primitive times because they were free from error, and the appeal to primitive times because they were primitive. The Church has rid herself of those harmful accretions on which her adversaries had fastened and the historical attack is a spent force except among the occasional unscholarly bigot of the Wells and Mencken variety who wilfully dwell in the dark, the better to let their farthing candles shine with curious effect. There is an urgent need now for an apologetic drawn from history if we are to make the light of Truth shine before men.

The terrible evils of false history are tragically evident in our time. Our world wars have resulted from the distortion of history to fit race theories. The scourge of Sovietism is the outcome of the Marxian re-writing of history according to the formula of Economic Determinism. It must not be denied that the Marxists have made an attempt to explain everything in their theory. In this they differ from those who mutilate history by the deletion of awkward facts. They challenge the Catholic concept of history on equal terms according to an implied formula of *Productionverhältnisse als Weltgeschichte*. They claim to fit all civilizations into that formula, shirking nothing and deleting nothing. For the Communist, as for the Catholic, there is a direction and purpose in history, sketched for the first time in the "Communist Manifesto," written a century ago. Marx and Engels regarded all human history, without limitations of space or time, as a continuous process of world-development from an all-embracing primitive Communism through a series of world class systems to a world-wide system of scientific and highly organized Communism. That world-view can only be overcome by a vaster world-view inspired by truth, such a world-view as the Catholic Church teaches and which we must promote in this most acceptable of all times.

It is a formidable task to clear away the fungus growth of false and bigoted history. Even the history of America, very brief as it is compared with the nations of Europe, has accumulated many moss-like myths. For instance the Pilgrim Fathers are regarded as saintly aristocrats, and the passen-

gers of the *Mayflower* as fugitives from persecution, who, when they settled in the New World accorded to all others, in their work of founding the American nation, the freedom to worship God in their own way. George F. Wilson in his "Saints and Strangers" has thrown the intense searchlight of scholarly research on that legend, which Longfellow's "Courtship of Miles Standish" did much to propagate. The Pilgrim Fathers were all members of the lower classes, mere adventurers out to better their fortunes or fleeing from justice. The homogenous company of the *Mayflower*, drawn from places as far apart as London and Leyden, were not flying from persecution, because there was none. As for their tolerance of other creeds the early history of America contains numerous reports of Puritanical outbursts of violence against Papists. A Legend Beautiful can become a Legend Baneful when it has become part of the nation's permanent stock of ideas, giving tone to the common accepted attitude to history. Much deliberate falsification of history still goes on in the American press. We in Ireland have been amused by the reports of American journalists who write up an account for their paper after a week-end in some Dublin hotel, with the inevitable historical background. Almost without exception these accounts set out to belittle the Faith. Our lack of material progress and prosperity is linked up with our stubborn adherence to Catholicism. But it all makes us despair of an understanding among the nations if such deliberate and slanderous lies are published quite freely in the American Press. How can the small nations of Europe look with confidence to America, the chief moulder of history and the preserver of peace, if her writers deliberately distort facts to fit their senseless prejudices against Catholicism? The Communist distortion is more dignified and intelligent than that.

History does matter tremendously in our time. Catholics above all must be convinced of that. By their active participation in the Mystical Body they will, of course, act in and on history in a very effective manner. But more is required. The Truth must be made known that it may be loved—"die liebliche, volle Gewissheit." And as the lovable full certainty comes to be known, mankind will begin to know itself more and more, and to know what things are to its peace.

LIAM BROPHY, PH.B.
Dublin, Eire

IFUGAO LOYALTY

(Concluded)

A TABLE with a couple of chairs was placed at a suitable place on the yard, in front of the Ifugaos; the Japs posted themselves all around with loaded guns and the Captain stepped forward. Everybody had to stand up and to bow to the high representative of the Imperial Japanese Army. The Captain bowed and bid them squat down. Then solemnly he drew his sword, held it upright, bent it, stepped forward and proudly showed it to his audience. Then came an avalanche of "shtis" and "shtas" and an admirable demonstration with the sabre, a mimicked attack against an imaginary enemy, a thrusting, stabbing, pushing, a formidable cleaving as if to split into two an adversary; again with two hands, with greater force, with one hand mowing as if to cut off a head, ever with increasing rapidity, with wonderful dexterity. Then, after having shown once more his beautiful weapon, he jerked it into its sheath, gave them in a more gentle way another avalanche of "shtis" and "shtas", and finally left it to the interpreter to make it clear what it all meant.

A poor translation followed, first in broken English, then in Ilokano, intermixed with words and phrases that seemingly belonged to some kind of Hottentot language. Substantially he said the following: The beautiful sabre, which the Captain showed you a while ago, is the costly heirloom he inherited from his forefathers. The Captain is a descendant of a great prince of Japan, and it is the Emperor himself who gave that sabre to the Captain's ancestor four hundred years ago. That sabre has killed many an enemy; it never knew of defeat. Now in this war it shall serve to kill the Americans, it can and it shall kill anyone among you who shows that he is friend to the Americans. But then the Captain thinks that no one among you is their friend, for you are Filipinos and the Japanese are the friends of the Filipinos; they came to the Philippines in order to expel the Americans who oppressed you, and that same sword of the Captain shall bravely defend you against any one of them. Today the Japanese came in order to kill or to capture the Americans who are hiding in your mountains, and also to convince the Filipinos that they should not fight for the Americans. The Captain hopes that you shall not deceive him nor conceal the truth; in Kiangan

several Ifugaos told nothing but lies, the Captain punished them, and he will do so here in Hapao if you act as liars, even more drastically, for the soldiers that accompanied him will burn your houses and your granaries. The Captain warns you because he hates to take such drastic measures, and besides that he says that it will be very easy for him to discover it when you deceive him, because he is very well informed about all that is going on in Hapao.

Our Ifugaos acted as if they had not quite well understood this thrice repeated prone, which imposed the necessity of a fourth speech, this time delivered in Ifugao by an Ifugao who had a fair knowledge of English. Needless to say that it was quite a different speech that our Ifugao exhibited. He explained to them the meaning of the Captain's demonstration with his sabre, which was only four hundred years old, while there were many Ifugaos who were in possession of a spear they had inherited from their ancestors since time immemorial and could enumerate the names of twelve successive honorable grandfathers and great grandfathers. "And," he concluded, "the Captain says that it will be useless to conceal the truth because he says that he is completely informed about all that is going on in Hapao; in other words, that he knows absolutely nothing, for else why should he come here with so many soldiers, why should he insist so much that we tell him the truth, why should he threaten to burn our villages, why should he endeavor to instill fear with all that swinging to and fro of his sword."

"Hiya!" (That's it), they all exclaimed in a low voice, a general approval which made the captain bow; seemingly he thought that his speech was not unfavorably received.

Then came the investigation, a difficult job for the Captain. He proved to have prepared his questions carefully, for he proceeded methodically: first about Major Blackburn, the big shot, second about Captain Bunnol, third about the guerillas, fourth about firearms. On the other side, the Ifugaos also had prepared their answers, for they realized that all their denials should not arouse his anger, nor make him think that they were absolutely unwilling to tell anything; furthermore they knew that inaccurate translations, which were bound to be repeated and adjusted, would forcibly

weaken the efficiency of the most perfect questions, and most certainly they would not make it easy.

"Where is Marcos Abage?" So he knew that Marcos was the body guard of Major Blackburn, they didn't expect that, but the answer was easy, everybody knew that Marcos had left Hapao two or three months earlier with the Major and no one knew where they had gone, so for once they could tell the truth.

"We do not know, Apu Capitan," answered Councillor Wakid, and making demi-tour he boldly asked the assembly: "Does anyone know where Abage's son is at present?" There were enough "Maid's" (nobody) to convince the Jap that it would be useless to insist.

"Where is Abage (Marcos' father)?" So he would take hold of the father, force him to speak or imprison him so that Marcos would be forced to come out! Without the least hesitation Wakid answered: "Nate" (he died). The way he pronounced his "nate" was worth a million, but it was a daring affirmation, for "Gentleman Abage" was there present, yes and even in the first line, quietly chewing his betelnut, confirming Wakid's answer with a stupid "nate" of his own.

"Wakid, you are a liar, you are all liars! But I bid you to realize that this time you shall not succeed in deceiving me; I know where Marcos is, tomorrow I shall send my soldiers to get him, he has no chances to live, I tell you, unless his father would be willing to convince him to surrender. Well then, where is Abage?"

"Nate," replied Wakid; "nate" repeated a few among the crowd. "If the Captain does not believe us," added Wakid addressing the interpreter, "let him point out any one of us to go with him to his house; he will see that there is no Abage there, and that there are no chickens about the house nor a pig under his house, for they were all sacrificed to the spirits who took hold of his soul."

The interpreter had a hard time to explain this to the Captain, questions and answers went to and fro, Wakid was called nearer and had to give some further explanations, and then the Captain scribbled something on his papers and was ready for another question.

"We know perfectly well that Bunnol is hiding here in Hapao, so call Madiwo, his uncle; I want him to go with two of my soldiers to show them where Bunnol hides, if he surrenders we shall take him to Kiangan, but give him his freedom pro-

vided he would report every day to our headquarters; so call Madiwo."

"Madiwo can not walk," said Wakid, and he mimicked the stabbing that had happened in Kiangan, "I went to his house this night, nababala (the wounds are infected); but I took his son along, he is here, if the Captain wants to put him some questions he will answer them."

A little boy, perhaps twelve years old, advanced toward the Captain, hesitatingly trembling, arousing compassion. The Captain tapped him on the head and took him to the chapel, summoning the interpreter and a couple of soldiers.

"Don't fear," said Wakid to his people, when the Japs had disappeared inside the chapel, "don't fear, the boy is clever enough; they shall not get a bit of information."

The cross examination lasted more than half an hour. Finally they came out, the little boy went back among the crowd and the Captain to his desk, where he wrote another chapter of his report. We heard afterwards that the boy had given but one answer, always the same, a hundred times perhaps: "Uggek inila" (I don't know) to every question, "Uggek inila" to every tricky suggestion, "Uggek inila" to all gentlenesses, to all threatenings. They asked him if his father was at home! He didn't know; if Wakid had come to see his father? he didn't know, if Bunnol had come to see his uncle? he didn't know; if he had seen Bunnol? he didn't know . . . till they gave it up.

Now about the guerilla bataljon.

The Captain followed another policy in this investigation. He made them appear before him inside the Catechist's house one by one. The two first happened to be from Bokyawan and they said that since they were from Bokyawan, living in the villages on the other side of the river, they had little communication with the people of Hapao and therefore they didn't know what was going on among them; most certainly they had not seen any of these guerillas.

The next were some of the Hapao people. They equally denied the very existence of guerilla units: sure there had been soldiers in Hapao, but before the arrival of the Japanese; or if some ten or twenty had passed through their valley shortly after the beginning of the occupation, they had been told by them that they were on their way to Banaue or to Hungduan to surrender! . . . No, they had not given any amount of rice bundles to any one who had come for the purpose of requisitioning food supplies, since they themselves could

not raise enough to have two full meals every day! . . . It was true they had not reported those requisitioners, but they were people whom they had never seen before and who, moreover, immediately left their valley since they saw that they were too poor! . . . Even though these rice collectors of far-away guerilla units had left, they were bound to inform the Japanese, that they readily admitted; but they had not done so, because some of them had said: "If you report these men, the Japanese will send patrols to capture them and since they can't catch the real ones because they are gone they might take hold of innocent people, or else accuse you that you just wanted to fool them."

In a word they systematically denied whatever the Captain put forward, and invented a plausible explanation to substantiate their denials. No wonder that he got mad. Rushing out toward the squatting Ifugaos who awaited their turn, he hurled over their heads another series of angry 'shtis' and 'shtas,' which turned out to be the following, when the interpreter had had his say:

"You are the most stubborn people I ever met in my life! You are simply impossible! I have orders to burn all the villages of Hapao, and I will comply with these orders, if you continue with your lies. Do you think, perhaps, that the Japanese are the only ones who didn't see those large barracks on yonder hill, our soldiers have seen them and have reported it; it is more than two months that I know. If any one among you dares deny it, let him be convinced that I will no longer tolerate his lies!"

Whereupon Wakid stood up and looked for somebody, saying: "Where is Adolfo? Why did Adolfo not come?" Then addressing the interpreter he said: "May we call for a certain Adolfo, he might perhaps give you some information about those barracks?"

When the Captain had given his consent, Wakid picked out one man to go and call for Adolfo, but no . . . the Jap sentinels didn't let him pass. "Shout for him," said the interpreter. This was easy enough, Adolfo's house wasn't so very far. Wakid shouted! No answer! A second time! No answer! A third and fourth time! No answer either! Ah! there he is! They saw a man coming from another direction.

While they waited for him, Wakid explained why Adolfo was needed: He was the chief of the Kalibapi (the Filipino organization that worked for "Independence" under the auspices of the Japs), he had been designated by the mayor of

Banaue to campaign in Hapao for members among those who could read and write, he himself had the wisdom of seven books (i.e. had completed the seventh grade) and had gone twice to Banaue to attend the meetings, with those he had enrolled. He didn't tell him, however, that all the Kalibapi members were "Bolo-men" (home guards) and that Adolfo was in fact the chief of that home-guard and took orders from Captain Bunnol: in reality "enemy No. 2," but reputed among the Japs of Banaue as "collaborator No. 1" of Hapao.

There he was. He looked around for a while, saw Wakid, saw the Jap Captain, bowed deeply and took his stand respectfully before the investigator's desk.

Questions about Major Blackburn, about Marcos, about Bunnol, about the guerilla units! He dispatched them all in the same way as the others had done, without the least hesitation and with an admirable calmness. But then those barracks? Oh yes! he Adolfo had put them up with his Kalibapi people; he had to, the Jap commander and the Mayor of Banaue had told him, in order to have a suitable place for gatherings in the case that orators from Manila or other towns should come to speak about independence given to the Philippines by the Japanese. He himself had then objected that such gatherings could be held in the open air, but then they had insisted, and so he had complied with their desire even though it was quite a hard job. These are not the barracks of the guerillas as the Captain seems to insinuate. There were several of his men present, who would prove their membership exhibiting the badge given to all Kalibapi members, if the Captain should question them they would confirm what he had affirmed.

The Captain called a couple of them, saw their badge, heard their explanation about those barracks and then abruptly stopped his investigation; evidently he thought it wiser not to insist, since it was true that the Japanese had encouraged such constructions, he could not publicly blame those who had done so, as long as he could not produce evidence as to the existence of guerillas.

He asked some further questions about firearms. To help him out of his embarrassment they brought him a carbine of an old pattern. The Captain took it, and having at least something to prove that he had conducted an investigation he left Hapao with his platoon. As they were walk-

ing away some made long noses at them, but Wakid soon repressed such perilous expressions of contempt . . . and joy, that would have spoiled the whole affair if one of them, turning his head, would have seen it. After all they had to admit that they were lucky that the Captain was not of the kind of those cruel Kempitais (Jap military police) who had maltreated many other Ifugaos in Kiangan in a most inhuman manner for denials only half as many and half as strong as theirs.

The following day was a day of rejoicing. Hundreds of Ifugaos flocked to the yard of the chapel, whoever had some rice, wine brought it along; Captain Bunnol came with a great number of his guerillas and presided at the dance. The honors of the first dance were given to Abaga: "Tuweak," he exclaimed, "uggeak nate!" (here I am, I am not dead). And it was Adolfo who

made the traditional speech, but his was a perfect replica of the Captain's: 'shtis' and 'shtas' intermixed with amusing Ifugao expression, and his bolo (knife) in lieu of the sabre to do the mimicking.

Captain Bunnol also praised highly their loyalty and added that he had good reasons to tell them that they wouldn't be molested any more, for American submarines were now on their way to the Philippines with full equipment for the guerilla units all over the Mountain Province. He would need their help in order to fetch those weapons. "The fact that they send them now to us," he concluded, "shows that our friends are coming soon and that they shall bring us back our freedom."

FR. LOUIS DEBOECK
Banaue, P. I.

LEARNING FROM MEXICO

UPLIFTERS and pink-tea sociologists often refer with scorn to the low social culture and superstition of the people living in our neighboring republic south of the Rio Grande. They speak of their ignorance and low standards of hygiene. The Mexicans are often referred to as "dirty greasers" and as an undesirable addition to our cultured people of the United States.

Those who share these opinions will experience an unpleasant jolt by reading an article entitled "Arresting Mexico" which appeared in *The Prison Journal*, xxvii, No. 2, April, 1947, p. 274. The author of this article is Mrs. Fannie Sax Long. As we may refer to this important contribution to penology in a future article we shall content ourselves for the present to point out three features which Mrs. Long learned in her study of Mexican prisons.

The first is that prisoners are not only supplied with reading material but are definitely encouraged to use books and magazines. The prisoners often ask visitors to the prison for books and journals. The second feature is the constant encouragement given to the imprisoned to practice their handicraft and skill in whatever work they are accomplished. Some beautiful specimens have been turned out by the prisoners, and as is well known, Mexicans enjoy a well-deserved reputation for their skill in pottery, basketry, and the art of the silversmith. The third and last feature which de-

serves high encomium and will astonish those who have heretofore not heard of the practice is this: Married men who are incarcerated and who naturally feel the loneliness of life, separated from wife and children, often long for this companionship. "On sound, clean terms, what is known as 'conjugal visiting' is regulated and arranged for these men and their women."

The author of the article referred to concludes her paper—a paper which ought to be made "required reading" for all American prison authorities—with these words: "So one might say 'go South, young man' for some arresting contributions to the handling of the arrested."

Those who know the sad conditions prevailing in our own prisons on account of segregation of a vast number of men in the prime of life will readily understand the high social and moral value of what Mrs. Fannie Sax Long calls "conjugal visiting." Fifty years ago Mr. Charles F. Lummis, whom no one will accuse of favoritism toward the Catholic Church, pointed out the many splendid lessons which American social reformers could learn from the procedure of our neighbors below the Rio Grande.

Incarceration of men and women, especially of those who have been in the conjugal state and are now separated from their partners, has been responsible for many deplorable moral laxities. How magnificent and how intelligent this method

of Mexican prison authorities to permit visiting under properly controlled conditions of men or women by their legitimate spouses!

We have no reason whatever to look down upon or even to use the insulting phrase "backward Mexicans." True culture does not consist in fine interior plumbing nor in the number of material advantages, such as the automobile, which individuals or groups possess. It is the culture of the soul which counts; and in this respect the people of Mexico compare favorably with those of our own nation.

We must observe, moreover, that the author of this contribution to *The Prison Journal* is not a mere feature writer on the look-out for things

abnormal and sensational. She is, to quote the words of the editor of the *Journal*, "a valued member of the Prison Society, has worked for prison reform for many years." Her interesting comments on Mexican jails and prisons suggest that, while Mexican standards of hygiene, sanitation and housing may seem primitive to us, its focus of attention is more realistic than that of much of our vaunted prison reform. The opportunity for self-expression through such normal channels as familial relationships, engagement in handicrafts and other opportunities for satisfying experience even on a primitive level, may be quite as important as housing and sanitation.

ALBERT MUNTSCH, S.J.

Warder's Review

Social Crossroads

IT is necessary while condemning Communism, to criticize and attack the sins of Capitalism, an economic system born of false doctrines sired by Liberalism. It has abused the rights of property and made of gain an end in itself. The welfare of men and society were left out of consideration.

Under capitalism it will remain impossible to carry out that fundamental demand of social reform expressed by Leo XIII in one short and terse sentence, a more equal distribution of wealth. Not by confiscation, or a levy on capital, and not by taxation intended, in fact, to attain the purpose of the dangerous purpose referred to. The wage should be the title to the worker's just share of the product he has helped to produce. The conviction, nourished by the knowledge of the existence and possession in the hands of a few men of huge wealth, that he is paid merely a wage sufficient to sustain life and at best his ability to labor, is one of the most fateful sources of the chronic state of social unrest which refuses to yield to all efforts "social security" is able to propound and put forward.

It is not a socialist but a Catholic philosopher, Albert Stöckl, whose handbooks were long used in German seminaries, declares:

"The worker labors in the interest of his master (we today would say "his employer"!) but the fruit of his labor is appropriated by the former. In its stead he grants him (the worker) what he needs to continue to exist and to defray the cost of living. The working class (Stöckl writes "the

estate of workers") is not, therefore, a genuinely independent class (estate); it is dependent on the employers' class. It is conditioned by poverty. The poor man, depending solely on himself, cannot live; he must commit himself to the service of a wealthy man, in order to be able to make a living from this service."¹⁾

In spite of all advantages gained by labor since this opinion was first published, Stöckl's statement still represents the crux of the labor problem. Add to it the words of Leo XIII:

"In the provision of material well-being, the labor of the poor—the exercise of their skill and the employment of their strength in the culture of the land and the workshops of trade—is most efficacious and altogether indispensable. Indeed, their cooperation in this respect is so important that *it may be said that it is only by the labor of the workingman that States grow rich*,"²⁾ and the reasons for labor's discontent become apparent. Nor will discontent and social unrest subside so long as this question of a more equitable distribution of the fruits of labor is not solved. Participation in the ownership of the means of production seems to offer the most promising solution of the question. It is a postulate in the program issued by the Bishops of our country some years ago. Peace in society must be sought in that direction, but the road to this goal will prove a difficult one to travel. The laboring masses themselves must choose this highway and prove their

¹⁾ Lehrbuch d. Philosophie. 4. Ed., 1876, II., p. 570.

²⁾ Social Wellsprings. Bruce, Milw., p. 187.

ability to be co-partners so to say in the vast industrial scheme of things as it is.

The wage system is not in itself evil; nor will it ever disappear entirely. The abuses to which it was exposed since the days of *laissez faire* have made it so obnoxious to the workers that a reconciliation appears hopeless. Particularly so, because capitalism persists in demanding for its own what its grasping hands can hold. Add to this the hope aroused in the mass by the declaration that equality is their prerogative, and it is not difficult to divine in what direction developments will proceed.

Economic Ignorance

INSTEAD of the many trivialities to which I dailies devote space, to the detriment of their readers, they should provide information on current economic problems which affect the welfare of those whom they pretend to serve. Our party leaders likewise should deem it their duty to convey to the people knowledge and understanding of the economic problems on which not alone the prosperity of the nation, but also domestic and finally international peace depends. It does not suffice to bring to the fore some such issue as the tariff or the still more intricate currency question four or six weeks prior to a national election. The amount of money spent for propaganda purposes, and clever agitators, are apt to decide the issue, for the very reason that the people on the whole are ignorant of the problems the weight of which they feel, but do not understand.

The labor press too is guilty of doing but little to instruct the members of the organizations it serves regarding complicated economic conditions. Efforts to organize, to increase wages and reduce hours of labor, strikes and the closed shop are not, after all, the only matters workingmen should be interested in. They should be possessed of a broad outlook on the economic field and the ability to weigh and understand questions of an economic nature. Their very bread and butter may depend on factors of production and markets to which their attention should be drawn.

Speaking of bread and butter, we are put in mind of a bit of information a butter specialist has published in the *Nebraska Co-operator*.

"It looks," Mr. James C. Norgaard, General Manager, Farmer's Union Cooperative Creamery Company, writes, "as though butter were the only product that is responding to the efforts of the consumers to bring prices down. The price of butter is down more than 15 cents

a pound from its peak—in spite of the facts that the cold-storage holdings of butter in the United States on the first of September were only about half the normal five-year average, and that butter production the country over is considerably below a year ago.

"As an indication of the reduced production of butter, the Department of Agriculture figures show that cold-storage stocks of butter increased by only six million pounds in August, compared with an increase of 15 million pounds in August last year, and a five-year average increase in August of 13 million pounds."

Although there is a shortage of butter, due in part to the drought, the price of this product is not unreasonably high.

"But consumers," Mr. Norgaard continues, "got a distorted idea of the value of butter during the war, because of the five or six cents a pound the Government paid on the price of butter when the price was rolled back, and because farmers were subsidized all the way from fifteen to thirty-five cents per pound on butter fat."

With other words, the recent increase of butter prices appears excessive to consumers because they do not consider what Mr. Norgaard refers to as "these subsidies and the roll back." Butter was, taking all things into consideration, cheap, for the reasons stated, and now appears dear only in comparison. The international shortage of fat, in addition to the drought, here and abroad, is a further reason for high butter prices.

What appeared impossible at the beginning of the present century, a universal food shortage, is now a sad reality fraught with misery and, possibly, disaster. The cry of starving masses for bread may try the none too able statesmen of today beyond their ability to provide remedies for so difficult a situation as the one confronting them.

Belated Insight

ORGANIZED labor in our country has not until recent years promoted co-operation to an appreciable extent. Had it at an earlier date adopted the policy of the Rochdale pioneers there would be fewer chain stores in our country today and a large number of consumer co-operatives. The remark, "Labor has much to learn about co-operative enterprise," is therefore entirely true. "It has the job to do," to quote *The Packinghouse Worker*, "of interesting its membership in the co-operative ideal and train leadership which will understand and be able to carry on in that particular field of labor (!) activity." Continuing the Editor explains that "to be a co-op member means to join one hundred million other co-operators the world over." It would mean, so the

writer states, "being a part of a movement which builds self-owned stores and services, where savings are divided among the patrons on the basis of purchases."

Realization of the role and the importance of co-operation for the workers of the country, expressed in these words, appears belated, considering the history, growth and extension of consumers co-operation in Europe and other parts of the world. Moreover, it will be more difficult to establish co-operatives of the kind referred to now, after the chain stores have established themselves so firmly in all parts of the country. It is just another example of an opportunity neglected.

The Social Democratic Party of Germany committed the same mistake, but for a reason different from that which for so long a time prevailed among the leaders of American labor. Co-operation, it was feared by the German leaders, would lessen the class consciousness of the workers and replace it by something akin to a middle-class mentality. Since the Free Unions were in the hands of Social Democrats, they could not adopt a policy favorable to cooperation. However, ultimately, one man, von Elbe, wiser than Bebel and Kautsky, insisted on founding and developing co-operative societies in Hamburg. He was eminently successful and undoubtedly helped to raise the standard of life of the workers who stood behind him, and to educate them for larger responsibilities. This was also the policy observed by Sorel, the leader of French Syndicalism. He realized the workers would be incapable of conducting industrial enterprises and commercial concerns should they fall into their hands, because of lack of knowledge and experience. He saw in co-operation a means of educating the workers for the larger tasks he hoped would ultimately be theirs.

While the British Labor Party has not hesitated to adopt a program of nationalization, the Social Democratic Party of Germany in 1918 and 1919 refused to accept the task to nationalize the steel and other great industries, not excepting the coal mines. This decision has always appeared to us wise, considering the unpreparedness of the German socialists to conducting vast enterprises. British labor assumed a tremendous responsibility, when, in the face of the aftermath of the war, which left Great Britain impoverished and its foreign commerce prostrate, it presumed it possible to nationalize even coal mining although it knew this important branch of industry to be in a precarious condition.

However, British Labor was better prepared to assume responsibility for the operation of economic enterprises than any other large group of workers in the world, our own not excepted, because of their experiences in the co-operative field. In our country almost alone the Garment Workers International Union has promoted a well organized and effectively executed program of an educational nature.

Moratorium in Behalf of Farmers

RARELY applied after the beginning of the liberal era, the moratorium, that is, legally authorized delay to meet obligations, and intended to protect debtors against serious loss in case of general emergency, has since the end of the first world war been made use of repeatedly, even internationally. In September of the present year, the Government of Saskatchewan decided to have recourse to this protective remedy in favor of farmers.

According to a Public Notice, published in papers appearing in the Province, its Supreme Court has held "the Crop Failure Clause of the Provincial Farm Security Act to be beyond the power of the Provincial Government. Hence it is impossible to grant farmers the relief of which they are now in need, pending an appeal to the Privy Council."

"The Provincial Government is determined, however, in view of adverse crop conditions in many parts of the Province," the Notice continues, "to protect farmers suffering a crop failure from pressure by creditors whether under a mortgage or an agreement for sale." With what means this purpose is to be attained, the following statement reveals:

"The Province possesses the power *by moratorium* to prevent the collection out of this year's crop of both principal and interest, and is prepared to use such power in case of crop failure as defined in the Farm Security Act."

The conditions under which the moratorium obtains are set forth in the following instructions:

"Application should be made to the Provincial Mediation Board, Government Insurance Building, Regina. To facilitate such applications forms have been supplied to the secretary-treasurers of all Rural Municipalities.

"If you have suffered a crop failure, that is a crop less in value than \$6.00 per sown acre and wish protection, see your secretary-treasurer or write the Mediation Board, Regina."

One may look with a certain degree of suspicion on some of the socialistic measures adopted by the

Legislature of Saskatchewan. The introduction of a moratorium is, under existing conditions, commendable. Former centuries did not hesitate to extend such protection to any section of the people threatened with loss on account of inability to satisfy creditors, because war, crop failures, or an extensive inundation had made it impossible for owners to meet their obligations. Such toleration is in harmony with the spirit of Christian solidarity

which recognizes as binding in conscience not only the precepts of justice but equally so the counsel of charity. It was only after the introduction of the Roman law, so favorable to the development of modern capitalism, the right to the "pound of flesh" came to prevail. "Its aim was not," so the late Arthur Penty thought, "like Medieval Law, to enable good men to live among bad, but to enable rich men to live among poor."¹⁾

Contemporary Opinion

TODAY we are watching the breakup of all those moral values without which civilization cannot endure.

A nation which has lost the will to produce life is already half-dead.

A medical body that is not motivated and goaded on by a consuming passion to assist life, to strengthen life and to preserve life, is aiding and abetting the national decay.

It is abundantly evident that doctors are not called to their sublime vocation to prevent life by sterilization, to crush out life by abortion, or to stop life with a euthanasia death-pellet.

The only practical policy for Catholic doctors is to enter in, baptise and Christianize the whole national medical outlook. You are the only group who can.

REV. DR. JOHN GARVIN, P.P.

I take the liberty to suggest that an American priest (and every intelligent layman), especially in this hour of political and social transitions, should know by heart the two books giving the total genius of our peerless form of government. Knowing these two books, he will not only be up to date; he will be really ahead of his time, for the philosophy of government is an unknown science in this country. Here is where the words of the poet Miles are apt: "Our statesmen scarcely spell." One of these works gives the juridical origin of the Constitution; it is the "American Republic," written in 1865 by the distinguished convert, Orestes A. Brownson, and is procurable only in libraries. The other is the "American Constitution, A Documentary Study," by the late Hannis Taylor, a convert also; and it sets forth in unchallengeable arguments the historic origin of the American Constitution. For what priest, what American citizen, can discuss intelligently organic and political trends and proposals, unless he

knows the principles and the facts of the most unique and the most perfect of organic laws in the civil order—not unlike in working principles to that divine constitution of the Church instituted by Christ.

JOSEPH P. DONOVAN, C.M., J.C.D.
*The Homiletic and Pastoral Review*²⁾

"No one wins a war today, and when the fighting is over the questions that have to be settled around the table might have been settled just as well before the war."

Who said that? Was it Pope Pius XII, an editorial in this paper, Father Gillis, Archbishop Beckman, General Wood or some outstanding member of Congress labeled an appeaser? It was none of these. The author was none other than Mrs. Franklin D. Roosevelt and the quotation is taken from the New York *World-Telegram* of July 31, 1947 . . .

For making that true statement seven or eight years ago—as many of us did—it meant for us not only condemnation as pro-Nazi, appeaser and isolationist, but in some instances brought about inquiries or investigations by some governmental agency. To tell the truth then was to "injure the war effort."

Mrs. Roosevelt is late in acknowledging the truth of the words of Pope Pius XII: "Nothing can be gained by war that cannot be achieved by peace; in war all is lost."

The Tablet
Brooklyn

Just how odd our psychology has become has been brought home to me by a paper-covered book

¹⁾ A Guildsman's Interpretation of History. London, 1919, p. 32.

²⁾ The Latest Word of an Octogenarian. July, 1947, p. 823.

called "Murder Most Foul." The author, Mr. J. S. Dean, writes with that ferocity which the pedestrian might be expected to show against the motorist, but seldom does. After all, the motorist is in charge of a weapon much more lethal than a revolver. The road casualties between 1919 and 1945 in Britain amounted to well over four million, including 157,907 people killed. This means that some 7,000 people were killed each year as a result of motor traffic. The author argues, I think rightly, that the amount of private misery involved, as well as the prodigious public loss, is not in itself as significant of what is happening in our society as the acceptance of this slaughter as a natural and everyday affair. "Never before in all history," says Mr. Dean, "has it been the common custom to go and kill and maim people because they get in your way when you are in a hurry." He points out that before the war the worst road accidents were those in Fascist Italy and Nazi Germany, with Britain third. He argues that there are close similarities between the motor slaughter and the political activities of Fascism. I should like to find an effective reply to this indictment, but I must admit there is something in it.

Critic

NEW STATESMAN AND NATION

"Over at Uncle Joe's. Moscow And Me" is the name of a book in which Oriana Atkinson puts out her neck for a Communist onslaught, as did her husband, Brooks Atkinson, when he exposed the tyranny and machinations in the Soviet Union. It is a vivid, good-natured, kidding, yet serious book, written after ten months' residence in Uncle Joe's Dominion. This book is mentioned merely to quote an example of discrimination against Jews that is boastfully declared not to exist in the Soviet Union, where everybody is compelled to carry a passport, and out of which it is harder to get than to get into it. Mrs. Atkinson says: "... The Jew in Russia, no matter where he may have been born, must have 'Jew' on his passport. A Ukrainian has 'Ukrainian,' a Georgian has 'Georgian.' But if a Jew was born in Georgia, he has 'Jew' on his passport, not 'Georgian'; a Ukrainian-born Jew has 'Jew' on his passport, not 'Ukrainian'." It is well to remember this when confronted with the declaration that "there is no anti-Semitism in the Soviet Union."

DAVID GOLDSTEIN
The Pilot, Boston

Fragments

I HAVE faith in the common sense of the Common Man, Professor Albert Guérard writes in the *Nation*; I never believed in his mental courage. —But is the "mental courage" of intellectuals more reliable?

A reviewer believes "it becomes even more desirable than it was in 1938-39 to find some seriously amusing fiction to read during anxiety hours," as "the most decisive of winters approaches, as the world-twilight deepens and the West declines for the third, and probably final time."

Back "before the war," Arthur Penty, the noted Guild Socialist, wrote: "It is said that the London School of Economics—with which I have heard Columbia University compared—turns out hard-boiled Liberals and Bolsheviks and nothing else. There is reason in this. Bolshevism is finally the only possible reaction against Liberalism for people who reject the Middle Ages."

Addressing the members of a Senate committee from Washington, Pope Pius XII said: "A large part of the world looks to you and your colleagues while the war-shattered nations grapple with a situation which cannot endure much longer without grave peril to everyone. Enlightenment from the Eternal Wisdom of the Father of Mercies is needed when bold policies must be formed and resolutions carried through that are fraught with such far-reaching consequences. We shall pray that God may guide you in your deliberations."

"The great significance of Catholic Action in this century is that it has transformed the visual image of the Church," James, Cardinal McGuigan, Archbishop of Toronto, stated in his address at the Convocation Exercises of Marianopolis College, Montreal. "Unbelievers are beginning to think of the Church not as a clerical body, but in terms of the Catechism definition as 'the body of all the faithful under one head,'" the Cardinal added.

Far more revealing than any inch-high sensational head-line is the following remark by a well-known British publicist: "Are we so sure of our own future as a Socialist Power in Europe that we can afford to antagonize German workers?"

THE SOCIAL APOSTOLATE

Theory — Procedure — Action

A Bond Of Social Unity

AS the eventful year of 1947 is drawing to a close, statesmen, politicians and publicists are still discussing world peace and world unity. But we are far from having reached such a desirable goal. In fact, a phrase of hideous connotation is often whispered in editorial rooms and sometimes vociferated from public platforms. This phrase is "The Atomic Bomb."

Perhaps the picture is not as dark as it seems. For even in the records of the past we read that men prayed for an era of golden peace. Isaias referred to that happy time "when men shall beat their swords into plowshares and their spears into pruning hooks." (Chap. 2:4.) However, during the many centuries that have elapsed since he penned that ardent wish, men have shown not a spirit of social cooperation but of social conflict.

The hope for an epoch of universal peace, however, will not die. In the Victorian age, Tennyson, the poet laureate, voiced the aspirations of his time when he referred to that blessed era:

When the war drum throbs no longer,
And the battle flag is furled,
In the parliament of nations,
The federation of the world.

Despite all evil deeds blocking the way to that much-hoped-for time when war shall cease, there was a definite advance towards an era of universal human peace at the beginning of the Christian era. It was when Christ was born in Bethlehem and when the angels announced a new message, the message of hope and peace to men of good will.

Even a cursory view of the pageant of human history will convince anyone that the sources of such a much-desired goal—an era of universal peace—must come from a deep spiritual source and from a bond superior to that forged by the sword of the conqueror or the empty promises of diplomats. This source is in Christ, in His teachings which are embodied in the Gospel. And Gospel means good news.

What is this good news? It is that all mankind has been liberated from slavery to sin and passion, from excesses of human greed and jealousy through the work of the Redemption and the power of the Cross. Were Christian teaching universally and consistently practiced, wars would not be tolerated, and rulers would be slow to in-

voke the might of armies and the power of the sword.

For one effect of Christ's teaching is summarized in His own words: "One fold and one shepherd." Now if there were but one fold and one shepherd, men who have the high and holy privilege of belonging to that fold would recognize and lend ear to the voice of that one shepherd. He is the Good Shepherd, who desires to banish far from his flock not only wars and bloodshed, but even bitter strifes and contentions.

In obedience to this teaching of Christ, the Good Shepherd—the Holy Father—has announced as the General Intention for the closing month of the year: "Unity of All Christians in the Heart of Jesus." Let us study briefly two important words of this General Intention of the Apostleship of Prayer for December, 1947. There is first the word unity. As here used the word unity is better and stronger and more applicable than the word union. Union refers to something man-made, arranged by human statesmanship, as we speak for instance, of the Union of South Africa. But all mankind form a unity, not a mere union. Mankind existed as one immense assembly of human souls previous to any philosophical speculation and long before anthropologists began to study the human races. The Holy Father, no doubt, wishes to emphasize the splendid truth often forgotten during the brutalities of war, that the human race is one, and that we are all children of the same God and Father. This profound fact, though so general in its statement, would go far, if seriously pondered, to remove at least some causes of internecine conflict. For why should those who belong to the same human family, who acknowledge the same Creator, belong to the same fold and are destined for the same glorious end, draw weapons and slay one-another in sanguinary conflict.

The second word that deserves brief consideration is Christian. We are to pray for the unity of all Christians. The Holy Father therefore wishes to extend the splendid promises and privileges offered by Christ to the whole world. He proffers the palm of Peace and the open invitation to come to Christ, "The King and Center of All Hearts," to all who belong to Him by Baptism and by their acknowledgement of Christ as the Redeemer of the world.

Surely if the entire Christian commonwealth would look to the Heart of Jesus and renew their pledges of mutual love and fellowship through the inspiration of Christ's blessed teachings, then indeed we would be on the way, and well on the way towards that much-longed-for goal—World Peace and World Unity.

Men are accustomed to greet every new year with the salutation, "A Happy New Year." What more fervent and inspiring hope can we, His members of the one true fold, carry over into the

new year of Grace which is now dawning than this,—that 1948 shall be, insofar as lies in our power, a year of Grace and a step forward to that holy desideratum—one fold and one shepherd! With one fold and one shepherd a new hope will arise over the horizon of 1948, the hope that we have approached more closely to the realization of the wonderful vision of Isaias, "when men shall beat their swords into plowshares and their spears into pruning hooks."

ALBERT MUNTSCH, S.J.

A World to Win

"This Is Your Mission"

USING available statistics, publicists have arrived at the conclusion that the number of people in our country not affiliated with any church or sect may be stated at sixty million. The number of unbaptized among them is very great; a large percentage consists of those who at one time may have professed some creed to which they no longer adhere. Due to the influence of Paine, Ingersoll, Draper, and the many lesser lights that radiated skepticism, agnosticism and atheism among the American people, unbelief has grown apace in our country for almost two hundred years. As a rationalist, Thomas Jefferson too helped to prepare the way for the present generation of American neo-pagans.

Because of this deplorable condition, a far greater threat to the security of our country than communism, Catholics should give particular heed to certain passages of the address Pope Pius XII delivered to the Catholic actionists assembled in large numbers in the Piazza of St. Peter's on September 7, last. His Holiness said on that occasion:

"What are your most important needs? The most important are firstly, religious culture. A profound and firm knowledge of Catholic Faith, truths, mysteries and Divine powers.

"The enemies of religious life can be found everywhere but mainly among those manual workers who have an almost absolute ignorance of religious things. That ignorance must be fought and eradicated.

"The duty is primarily one for the clergy but it is also up to you to assist the Church in this task. Above all nourish your minds and hearts with the rich food of the Catholic Faith as it is

offered to you in all the teachings of the Church and in all sound religious literature.

"Then take the truth and spread it widely in every corner of your beautiful country just as the life-giving air which penetrates everywhere and sustains whatever it envelops.

"This is your mission. Propagate this faith especially among those whom unforeseen events have immersed in unbelief."

Particularly in France, the conviction has gained ground that the methods to win back those lost to the Faith should be adapted to prevailing conditions. If the members of the laboring classes now outside of the fold are to be brought into the Church, it is not sufficient to convert individuals one by one, withdrawing them from their native environment and placing them in surroundings where they get no support from their fellows. "Fishing with rod and line," say those engaged in the apostolate to bring back the eight million pagans they believe to exist in the larger cities of France, "is of little use. What is needed are the nets of Peter and James." And continuing, they explain: "The workers must not be withdrawn from their surroundings by conversions, but a Christian working class environment must be created to receive them. For this the parish, with its set ways, its traditions, and its perhaps excessive gentility, is no good. It must be supplemented by the mission and, just as in the mission field we use native priests, so here we must use missionaries who are of the people."

This policy has, in fact, been put into practice with good results. Unfortunately few Catholics of our country realize the full meaning of the emergence of a working class in America, no small part of which constitutes a true proletariat. Their mentality and their views are far removed from the attitude of the immigrants of former

days toward religion and the Church. The majority are not yet outspoken enemies of Church and society; but class consciousness is making headway among American workers. The next depression

will develop into class hate what is today with many only a dull feeling of helplessness in the face of social and economic problems which appear unsurmountable.

Social Service of Cooperatives

Promote Distribution of Property

IN THE course of the sessions, conducted by the committee entrusted with the task of drawing up the 'Declaration of Principles and Policies,' which were adopted by this year's Convention of the CV, it became apparent that the policies and aims of consumers' and producers' cooperation are by no means so well known to all of our members as they should be. Some seem not to have grasped the role cooperation, an ideal means of mutual help, appears destined to play in the new order of an economic nature, towards which we are moving over devious roads.

An editorial on "The People's Business is Growing," published in *The Casket*, of Antigonish, N. S., is enlightening in this regard, because it does not merely register and praise the success attained by the Maritime Cooperative Services, a cooperative wholesale organized in 1927, but points out at the same time the direction in which cooperation should move. Let us say in this regard that what some cooperatives undertake at the present time was in many cases attempted by the Guilds. They had the vision, but failed to accomplish successfully their purpose. Royal absolutism and the advent of capitalism were not favorable to the guildsmen's cooperative efforts.

Having asserted the growth of Maritime Cooperative Services "would not be of signal interest if this cooperative were just another business," the editorial continues: "But it is not that. It is a distinctly different type of business from the ordinary wholesale." And why? *The Casket* explains:

"It is owned by people in local communities in the two provinces. They have acquired ownership in it by being patrons of their local co-ops; they appoint the directors; and to them is returned the earnings of the business, either through the patronage refund system or through the acquiring of more facilities with which to carry on and extend the business. This gives the people a definite hand in the economic life, and it may in time become a means of making over the Maritime economy. For when a sufficient consumer volume has been built up it should not be a very difficult step for the co-ops through their wholesales to enter into the

manufacture of goods and commodities needed in the local market. This would mean the establishment of local industries and the providing of some increased local employment."

The *Casket* furthermore reminds its readers that it has been part of Maritime economic history "to have its industries bought out by stronger competitors elsewhere. This was the case with many of those plants owned by individuals or joint stock companies which had no guarantee of patron loyalty and support in a case where goods at a lower price became available." It is otherwise with cooperatives, "they are broad-based and have their roots in patron ownership and control. They have had a very fine period of growth in the last 15 years in the Maritime environment." But the article also points to real difficulty cooperatives are so frequently beset with, to secure and sustainable management. Nevertheless the *Casket*, published in a town the name of which is a by-word for successful cooperation, advises its readers: "Everybody who wants to see the country prosper should support this growing economic organization of the common people. The co-ops are a stabilizing factor. They also make for a more just economy on a national scale. They will have, when developed, a power to curb cartels which will make them a very great force in promoting the common good."

This statement brought to mind the closing sentence of a series of lectures, delivered by an Austrian economist, Professor Eugen Schwiedland, at Vienna in 1912: "Lined up with colossal private plants and huge enterprises operated by the State and municipalities, cooperatives are powerful organisms, characteristic of our times and capable of further development. The future will, in all probability, fully express their social significance."

Here in the United States, farmers are making splendid progress in developing co-operatives. But in one thing we fall short of conditions in Denmark, says the *Nebraska Cooperator*. Only a little more than half the farmers in this country own the land they till, against 94% in Denmark.

A Moral Bulwark

Tithing

THE ancient custom of tithing is by no means extinct even in our country and Canada. The Mormon church has long demanded of its people a tenth part of the yearly increase from land, stock, etc., and not a few members of protestant sects tithe voluntarily. Why a Catholic family of Nova Scotia adopted tithing was recently explained by a reader of the *Casket*, a Catholic weekly published at Antigonish.

Addressing herself to that paper's information column's editor, a farm woman asks of him to print her letter, "to help young married folk everywhere." This is her story:

"Husband and I married forty years back. We knew the usual ups-and-downs of married life with a large family of small children. In fact one winter we were so hard put that a Methodist neighbor on the adjoining farm came one night, offering aid if needed.

"We had six small children. This man and his wife also had six small children. Husband and this man were much alike: sober, good workers, kind at home. Both of them had clean thrifty wives. Yes. Right there likeness ended. Husband and I had our backs to the wall, financially, to a point where life threatened to terrorize us both. The Methodist farmer and his family knew frugal comfort. And to our utter amazement our neighbor offered a loan of one-hundred dollars. Where did he get that amount of cash? Our faces must have betrayed us, for the neighbor said: 'You wonder at our having any cash. And wife and I wonder about you

two and your Church, often.' He paused, then: 'Many Methodists tithe! You both know this means giving one-tenth of one's income to God, steadily. No matter size of income—one-tenth is set aside for local and foreign needs of our Church. Methodists believe that this way of life helps spread God's Kingdom on earth. In Biblical times everyone tithed. Often wife and I wanted to suggest to you two that you tithe. We believe if one tithes, God sees to it that sordid want is unknown.'

"From that night on," the communication continues, "husband and I tithe. No matter what we took in, little or much, one-tenth we set aside for God via His Church. We gave it promptly, lest some pressing need put in prior claim. We've gone into debt with tithing money in the pantry; left it there, until Sunday. Honestly, we've prospered past human belief, almost. In so many, many ways; I don't mean we're rolling in wealth, no! But good steady work, happy marriages for children and peaceful old age for husband and me—all this and so much more, is ours. Each of our four married children tithe. The two in religion, thank God, do far more of course. No one can outdo our Lord in generosity. And just think what tithing would do for our Church."

The greatest benefit, however, would accrue to those who would faithfully practice tithing. Not, before all, through an increase of worldly goods and wealth, but rather of moral stamina that derives from self-denial, from sacrifice for a noble cause and the sanctifying qualities of labor performed with a higher purpose in mind than mere profit or a wage.

Christian Solidarism

A Forgotten Program

IN the September issue of *The Catholic University Bulletin* there is an article by Dr. C. J. Nuesse on "Studying the Social Thought of American Catholics." One of the paragraphs refers to our organization:

"Sister Mary Ligouri Brophy, in 'The Social Thought of the German Roman Catholic Central Verein' (1941), undertook to survey the ideas advanced by an important group which has been a bridge with Europe and an effective agency in applying Catholic principles to the American scene."

However, the monograph referred to contem-

plates the social program of our organization only as it had been developed up to the time of the first World War. But it was then the CV began to promote what was in fact a serious effort to comply with the admonition of Pius X, that Catholics should bring forward a social program of their own. While the phrase, "neither capitalism or socialism" may have been used prior to this time, it was now the system of Christian solidarism was opposed to both and definitely accepted as a program. The lectures and writings of Fr. William Engelen, S.J., were fundamental to this development.

Motto for a Catholic Action group: "Therefore take unto you the armor of God . . . Stand, having your loins girt about with truth and having on the breastplate of justice: And your feet shod with the preparation of the gospel of peace."

(St. Paul to the Eph. VI, 13-15.)

SOCIAL REVIEW

Catholic Social Action

MORE than two hundred and fifty delegates attended the Young Christian Workers' Conference conducted at Adelaide, South Australia, late in the Summer. They came from all States of the Commonwealth.

The first conference was held in Melbourne in 1944 and 20 delegates attended. At Brisbane in 1945, 80 delegates were present, and in 1946 at Newcastle 250 delegates created a record attendance.

Refugees and D. P.'s

ON the first of July, 1947, the International Commission for Refugees was providing for 647,000 people. Of this number 43 per cent were Poles, 23 per cent from the Baltic states, 25 per cent Jugo-Slavs and the same per cent Ukrainians. Twenty-one per cent of the total number of refugees were Jews. Altogether, however, the International Committee cares for 6,600,000 refugees and displaced persons.

Only 6500 refugees were repatriated in July and 7400 in August. It is the intention to settle 60,000 persons in the course of three months in North Africa, the Argentine, Australia, Belgium, Brazil, Canada, Chile, France, Peru, and Venezuela.

Christian Trade Unions

A MEMBER of the British Parliament, Mr. Hugh Delargy, addressing the National Congress of Christian Workers of Belgium in October, told his audience he had come to their country to study their plan of social service and particularly to examine their organization. Coming to speak of his observations Mr. Delargy said:

"I have been nearly everywhere. I have seen you at work in every city and town of Belgium. It was in no sense 'a conducted tour.' I was able to go where I liked, to talk to anyone, to ask all manner of questions.

"After three weeks of work, of travel, of observations, questions and conferences, I must say how deeply I admire your social solidarity, this concern for the worker and his family, this love of youth and this defense of the poor."

Installment Lending

A WISE precaution was adopted by the National City Bank, of New York, when, prior to the expiration of Regulation W on November first, its First Assistant Vice-president sent a letter to dealer-customers of the bank suggesting to them

minimum down payments and maximum maturities which would be considered constructive basis for contracts covering merchandise that will be released from regulation.

The A. B. A. suggestions are as follows:

Refrigerators, gas and electric ranges, washing machines and ironers, 20% and 36 months.

Radios, phonographs and other appliances, 25% and 18 months.

Television sets, 25% and 18 months, plus installation costs.

In addition, the National City Bank's terms on furniture loans will be 20% down and maximum time 15 months.

The Catholic Press

FOUNDED in 1887, *The Deepika* has appeared daily at Kootayam, a city of Travancore, South India. It is edited and managed by the Carmelite Fathers of Malabar. A pioneer in the field of religion and education, it has served Christians and non-Christians of the western coast of India for sixty years. Though Christianity was planted in that part of India by the Apostle, St. Thomas, only ten percent of the population are Catholic today.

The publishers of *The Deepika* feel that in the present period of transition theirs is a greater obligation than ever, because the Communists are trying to establish themselves in the new Dominion and conduct a vigorous propaganda to promote their cause.

Private Property

PRIVATE PROPERTY, as an institution, will in the not too distant future, suffer attacks from many sides. Some will demand collectivization of all productive property, while others will demand of the State to resort to radical forms of taxation or a levy on capital. The Pastoral issued by this year's Conference of the Bishops of Germany deals with this timely problem which should engage the attention of all Catholics.

"Private property," the Pastoral declares, "is based on the urge of human nature and the explicit will of God. It is indispensable and irreplaceable as a lever of progress and a source of creative joy.

"This, however," continues the Pastoral, "is not meant to say that the capitalistic accumulation of earthly goods in a few hands is in keeping with the Divine order of things.

"Especially after a war as big as the last world war the fair distribution of earthly goods seems to be disturbed most heavily.

"It will be indispensable, therefore, that the burdens be properly distributed by legal means by taking into consideration the common good and social justice as well as the preservation of the principles of private property."

"The new social order must not consist of a conversion of private capitalism into State capitalism.... The Church desires that her faithful promote a political, economic and social order based on justice and charity."

Censorship

THE *Burning Cross*, a Screen Guild production, was banned for Virginia exhibition when the censor board first reviewed it. Subsequently, on the plea of the picture's distributors, it was given a showing before Judge Julien Gunn, of City Circuit Court, who ruled that the picture might be shown in the State after certain deletions were made. Four deletions were agreed upon by both parties, the entire eliminated footage amounting to not more than five minutes of running time, according to the distributors' counsel.

Deleted from the picture were one brief shot of the shadow of a hanging man, a short scene showing the actual tar-and-feathering of a Klan victim, a scene in which a lanky woman character dances in a saloon, and a scene in which a character is shot in the back. The Board of Censors is said to have stated that it never permits the showing on the screen of a shot-in-the-back murder.

Water and Sea Food Conservation

ADOPTION of the Pacific Marine Fisheries Compact by Washington, California, and Oregon culminated a ten-year effort of the three Pacific Coast states to find some means of joint control over this important resource. Florida and Alabama registered approval of a Gulf Coast Marine Fisheries Compact. Alabama legislation also included an act permitting shrimp fishing for use as bait during the closed season under the rules and regulations prescribed in the act. The Florida general assembly allocated \$275,000 to the Florida Board of Forestry and Parks to be used in forest conservation. A water conservation measure was enacted involving an appropriation of \$150,000 for a general survey of water control, water supply, and coordination between various areas. An oyster conservation measure was passed.

In Delaware the Division of Sanitary Engineering was directed to survey state stream conditions. New Hampshire moved in the direction of eliminating critical water pollution conditions in specific areas by settling upon plans for abatement and control with state financial assistance.

Land Prices

IT appears from surveys conducted by a Government agency and a Bankers' Committee that between March 1 and July 1 of this year, farm land prices the country over advanced 3 points on an index based on 1912-1914 average prices at 100. This raised the national average to 159, only 8 points below the 1920 boom peak. However, it was the lowest over-all advance in any recent reporting period. In 11 of the States land prices have decreased since March 2 of this year; in ten other States they have increased.

Farmers are buying most of the farms being sold at the present time, according to reports from most of the county key bankers. Most of the sales are for cash or with a large cash equity.

Social Security

ON the twelfth anniversary of the Social Security Act the U. S. Children's Bureau reported the program for aid-to-dependent children and the increased services for child welfare have made it possible for many children, who otherwise would have been placed in institutions, to be cared for in their own homes or in foster homes. The number of children living in public institutions for dependent, neglected, or delinquent children at the beginning of the year was about 28 per cent below the figure for 1933.

The Senate Finance Committee is scheduled to make a study this fall of the Social Security system, preparatory to a general overhaul of the program. An advisory council of experts has been appointed. Hearings have not been scheduled as yet.

Black Markets

A MORAL evil, which prevails in Europe and is not unknown in the United States, is plaguing also India. The Bombay Government has therefore promulgated an ordinance providing for heavy penalties against black marketeers, while an anti-corruption drive initiated by the Mayor of Bombay, who has formed the People's anti-Corruption League for the purpose, will supplement the efforts of the Government. "It is more than two years now," writes the *Examiner*, a Catholic weekly, "since the termination of hostilities, but the black market, a by-product of the evils of war, still flourishes and appears to be so firmly and widely established that there is every prospect of its becoming a permanent institution, at least as

long as shortages continue, and this will be for some time to come."

Concerning the personal aspect of the problem the well-known periodical referred to states: "The fact is, the black market not only exists with the connivance of the people, it is encouraged by them. For when there are purchasers prepared to pay any price for commodities, sellers, ready to trade on the needs of the people, spring up eager to take advantage of the situation. If everybody was determined not to buy except at the legal rates, the black market fraternity would melt out of existence, as without a demand there would be no supply... To keep away from the black market might mean having to do without comforts and superfluities, but it will also help in smashing it. Hence a self-denying ordinance is imperative."

Payment By Results

IN Great Britain the Builders' Unions have consented to accept payments by results. This development is said to constitute an epoch in Trade Union history; for their opposition to this system goes back to the very beginnings of the Unions and has been always deep and general. It is true that, even now, the Woodworkers have voted against acceptance; but they are expected to fall in with the decision reached by the other bodies in the Building Trades Federation.

One factor influencing their response is the increasing impact of civil engineering methods on building practice. Civil engineers have long used payment by results where they could, and have had less craft opposition to face. "What the effect will be," says the *New Statesman*, "is hardly in doubt: output will go up on many jobs, but there will be a serious danger of deterioration in the quality of work, especially in plastering and, perhaps, bricklaying. That danger can be met by adequate supervision and, in the longer run, by improvement of job morale, which is in many cases admittedly low. To give the industry a higher morale, with greater security, will become all the more necessary now that earnings are to depend directly on quantity, more than on quality, of output."

Housing

IN the course of the Fifty-fourth Annual Meeting of the Savings Bank Association of the State of New York, Mr. Robert M. Catherine, its President for two successive years, explained that every savings banker is fully aware of the pressing need for more homes and looks upon equity housing as a means of meeting this need with a sympathetic eye. "However, we are told that construction costs are now at their peak (double those of 1939) and that some decline is expected over the next few years. If this is true, we will then find our-

selves as owners of these housing projects with long term, low yield investments which we cannot sell except at a substantial loss."

"These investments," the speaker continued, "will be in apartment houses which may be duplicated at lower costs by others within a few years and then what will happen? We will have to lower our rentals and perhaps forego any return whatever, hoping that in the washout we may get back our principal after many years. We cannot permit ourselves to be pressured into projects because of the housing shortage, if we consider those projects to be economically unsound. We are conscious of our obligation to our communities to assist in providing housing. But we have another and more fundamental obligation: We are the trustees of the life savings of over seven million people. We owe them the obligation to be certain of the safety of the principal of their money which we invest."

Adult Education

IN Saskatchewan, subjects ranging from the Credit Union and elementary electricity, to woodworking and child psychology, will be studied, it is estimated, by one thousand persons taking what is known as the "lighted school program." The courses were inaugurated in November. At that time sixty classes had been started.

Sponsored by local school boards, lighted schools are part of the activities of the Adult Education Division of the Department of Education. Local instructors are chosen, and are in some cases provided with instructional material and help from the provincial office.

Marketing

THE Nova Scotia Apple Marketing Board has announced it concluded a deal with the American Fruit Growers' Association, distributors of the "Blue Goose" brand of fruits, for the marketing of Annapolis Valley apples along the United States eastern seaboard and into the mid-western states.

In announcing the deal, R. J. Leslie, Manager of the marketing board, advised that several American technicians were being brought into the valley by the Board to act as instructors and supervisors in the matter of pack and package most suitable for the United States trade.

How far-reaching are the powers of the Apple Marketing Board appears from the following announcement, published in Nova Scotian papers: "Under Nova Scotia Law, no person shall sell, offer for sale, or have in his possession for sale apples produced in the counties of Annapolis, Kings, Hants, Lunenburg or Queens, unless each package containing such apples shall have impressed thereon the stamp of an inspector appointed pursuant to the provisions of Part XVI of the Agriculture and Marketing Act, Province of Nova Scotia."

HISTORICAL STUDIES AND NOTES

THE INDIANS OF NORTH AMERICA

By the

REV. FRANCIS PIERZ,
Catholic Missionary

Translated from the German by
FR. EUGENE HAGEDORN, O.F.M.

VIII.

Reopening Old Missions and Attempts of Founding New Indian Missions by Diocesan Priests

TO pursue the thread of Indian history, we must remark that after the Jesuits saw themselves compelled to abandon the Indians, the poor savages had to remain in the darkness of unbelief for about fifty years more, until the Lord again permitted the guiding star of the Catholic faith to shed its light upon them and sent other priests to impart through them His infinite mercy to the poor inhabitants of the forests.

Divine Providence always sent several priests from Europe to the neglected vineyard of Christ in the United States of North America, to lead not only the many immigrant Catholics to salvation, but also to look towards the conversion of the savage aborigines of this country. Already more than thirty years ago, the pious and very zealous pastor of Detroit, the Very Rev. Mr. (Gabriel) Richard, S.S., undertook excursions to Mackinac, La Pointe de St. Ignace, Arbre Croche, and Sault Ste. Marie, in order to convert the Indians and baptize them. On similar trips, the Rev. Francis Vincent Badin and other good priests, by spiritual regeneration, incorporated a number of "brown heads" (redskins) into the flock of Christ. Finally, the zealous Bishop Edward D. Fenwick (of Cincinnati, Ohio) sent a young Frenchman, (J. P.) Dejean as permanent pastor to the Indians at (old) Arbre Croche (Seven Mile Point, north of Harbor Springs) on Lake Michigan. He displayed great zeal, converted more than 200 pagans and built a spacious log church together with a residence and schoolhouse at (Harbor Springs), New Arbre Croche. But after two years, because of a sad misunderstanding, he returned disgruntled to France.

Luckily, he was soon succeeded by another even more successful missionary, the Rev. (Fred-

erick) Baraga, a countryman of mine, whom Bishop Fenwick himself introduced to Arbre Croche and blessed his mission with happy results. For in a few years this apostolic missionary had baptized there more than 400 newly converted pagans and thereby augmented the flock of Christ. His insatiable zeal for souls then urged him to seek new fields. For as soon as a worthy successor could be found to replace him in the person of the Rev. Simon Saenderl, C. SS. R., from Vienna, [Austria], Fr. Baraga travelled over 300 miles to the Grand River, where, near Grand Rapids, he again founded a flourishing mission. But even there he did not stay. The desire for a more extensive field of labors, inspired him with the heroic thought of travelling to Lake Superior and to attempt to labor among the Chippewa nation at La Pointe. In this he was eminently successful. For a successor (at Grand Rapids) he received an excellent missionary, the Rev. Vesosky, an immigrant from Hungary. The priest, by his indefatigable zeal and incessant activity, greatly improved this mission until exhausted in the loyal service of His Master, he slept in the Lord during the last winter and was awarded his merited recompense in Heaven.

On Lake Superior, the Rev. Baraga labored with laudable zeal, not only for the conversion of the pagans, among whom he organized three beautiful missions, at La Pointe, at Fond de Lac [Wis.] and at Lance (L'Anse), [Michigan], but, at the same time, he also devoted paternal care to the many Catholics among the miners.

In addition, Father Baraga, this industrious missionary, in spite of inexpressible pains and with good use of time, also composed an Indian grammar and dictionary, which was printed at his expense for the great benefit of missionaries. The merits of this universally applauded apostolic laborer acquired during more than twenty years, have already been appreciated by the ecclesiastical superiors who chose him during the past year (A. D. 1853, consecrated Nov. 1st) to be Vicar Apostolic, with his episcopal see in (Sault Ste. Marie), Upper Michigan. Much good is to be expected from his renewed zeal and increased dignity for the honor of God and the consolation of the Church and much success for the conversion of pagans and the salvation of all of his diocesans.

*My Missionary Labors Among the Ottawa and
Chippewa Indian Nations*

The cheering missionary reports of my esteemed countryman, the Rev. Baraga, induced also me to resign my beautiful parish of Birkendorf in Carniola (KRAIN), Austria [now Jugoslavia], to bid adieu to all my dear friends, in order to devote the rest of my life to the conversion of the pagan savage Indians. Accordingly, I set out in my fiftieth year, on June 7, 1835, from Carniola for North America, to join the Diocese of Detroit, to which the Indian mission villages then belonged. Immediately, in the same fall, I joyfully commenced my missionary labors and continued them successfully with the blessing of God to the present day unto my own salvation and for the consolation of my own soul. I do not intend, however, to furnish a lengthy description of the twenty years of my missionary activity among the Indians, which would fill several bulky (folio) volumes, for I have neither leisure to do so nor the money to defray the expense of printing them. I shall, however, attempt, in a condensed sketch, to explain, to some extent, to readers the manner of converting savage pagans, who under my direction, by the grace of God, were led to the way of salvation. In doing so, I am not prompted by vain-glorious ambition for human praise, whereby I would forfeit my expected heavenly reward; but I do so merely to confirm my dear readers in the faith, or to satisfy their justified curiosity concerning the Indian missions. I shall, moreover, quote here from my mission journal only those remarkable events in my sphere of activity in which visibly appear the power of our holy faith and the grace of the good God, who often selects weak and unworthy instruments to bestow upon the savage inhabitants of the forest and blind pagans His infinite mercies for the conversion and salvation of souls.

The localities of my mission tour, where with God's help I gained numerous souls for the flock of Christ, were: Lacroix (Cross Village), Sault Ste. Marie in the state of Michigan; then Grand Portage, Riviers aux Tours, Fort William, Pick and Michipikoton on Lake Superior. Later on: Arbre Croche, Middleton (now Middle Village), Cheboigan (Burt Lake), Isle de Castors (Beaver Island), Manestie i.e. Manistique, (Agagotchi-wing) Kachagens Ondibaning and Machkigong; Grand Travers, Michigan; and now, since two years, Crow Wing, Mille Lacs, Belle Prairie, and Sauk Rapids (in Minnesota).

In the mission stations just enumerated I have personally dedicated for divine service, in the ten most populated places, ten churches built by Indian hands, and in the last three localities there stand new churches still incomplete. They are being built and, in the near future, will be opened for the worship of God. I cannot give the exact number of poor savages, who through my exertions and labors, and with the help of God, have been led from the darkness of paganism to the light of the true faith and who have been trained by spiritual regeneration to become Christian servants of God. God alone shall know their number.

*My First Mission at Lacroix (Cross Village) in
the State of Michigan*

When in the fall of 1835, with the aid of an interpreter, I began my missionary labors at Lacroix (Cross Village), I found only a few Christians. In my activity there I encountered many great difficulties and contradictions. A particularly disagreeable circumstance—one I felt very much—was my inability of understanding the Indian tongue and the lack of hope of learning such a difficult language in my advanced years. My discouragement was such, that I considered myself unfit for work in the Indian mission, and I felt tempted to make representations to my Bishop regarding my transfer to a German mission. I did not, however, abandon confidence in God, Whose aid I soon experienced. For soon after, I had an encouraging dream, which filled my soul with consolation and rendered palatable and sweet all trials and difficulties. In this dream I felt myself transported into a spacious illuminated hall, filled with celestial splendor. There was an endlessly long table loaded with the most palatable food, and innumerable people of radiant countenance partook of the delectable viands. Hereupon, Father Benjamin, a Franciscan friar, a relative and friend of mine, clothed in a white cowl, joyfully entered the hall and accosted me: "Francis, in my vacation I have come to visit you and to bring you an Easter egg." This I took and found it exquisitely beautiful, transparent, and as pure as crystal. To my astonishment, I beheld in it miniature tiny fruit trees hung with numerous ripe fruits, and wreathed of the most beautiful roses and other flowers. Engaged in a very joyous and sweetly delightful meditation on the beautiful present, I awoke in my bed and found my pillow moist with tears of joy. My watch showed exactly midnight. That this dream was not a mere phantasm, nor wholly the effect of natural physical causes, was

shown by the result, inasmuch as my spirit spurred me on to cheerful missionary labor and led to happy achievements and to a more easy acquisition of the Indian language. I was confirmed in my view of the higher inspiration of this dream by a sequence of dreams which followed from time to time. They let me realize how fatherly the good God or my guardian angel, who, whenever necessary instructed, warned, exhorted or corrected me for my faults. I do not deem it necessary to relate all the cases. What has been said is a sufficient hint for my confreres that while admitting our weakness, we should put our trust in God, who always assists us in His service and powerfully strengthens us in battling for the victory of Christ's Kingdom against all gates of hell.

Although I could relate for my readers several pastoral experiences of absorbing interest that happened at Lacroix, my first charge where, with the Lord's help, I led almost all the pagans into the sheepfold of Christ, yet, having in mind the limited space of this pamphlet, I omit the rest and narrate only one beautiful conversion as an example for the instruction of and emulation by our young ladies.

In those days there lived at Lacroix a proud pagan with his wife and their fifteen year old daughter. The good girl, against the will of her parents, had accepted the faith and received the Sacrament of Baptism, after being duly instructed. After Baptism, she made such rapid progress in Christian doctrine, in reading the Indian language, in attending the devotions, and in all virtues that, after the lapse of a short time, she was the most pious soul of the congregation and the pearl of my mission. I left no stone unturned to win also her parents for religion; but in vain. They stubbornly resisted the grace of conversion and the call to the faith. In order to avoid me and to keep their daughter, of whom they were very fond, away from me, they settled at a place six miles away and spent the winter in the forest. I advised the sorrowful daughter to follow her parents and to pray daily for their conversion. Her petition was granted by God. For after a few weeks they brought their sick daughter to me in a sleigh. With a smile she gave me her hand. The parents, however, fell on their knees and with tear-filled eyes begged to be admitted to the faith and to baptism. I expressed admiration for their good disposition and asked for the cause of their sudden change of mind. With deep emotion the father told me that his daughter, in the night be-

fore last, in a vision, received the revelation of her impending departure from this life; she added that she could not be happy unless she saw them believing. He requested me to beseech the Great Spirit to restore their daughter to health, or to allow him and his wife, after obtaining pardon of sin, to follow her soon into Heaven. I soothed him that either the one or the other would happen. Meanwhile, day by day, the disease of dear Marie grew worse and worse. Her saddened parents learned all necessary prayers and the Christian doctrine so quickly, that on the eighth day I baptized them at the bedside of their ill but happy child. After baptism, I also blessed their Christian marriage. Three days later Marie solemnly received the Sacraments for the dying with edifying devotion, and one day later, she passed away.

Now listen, my dear reader, with a believing heart to the relation of a real miracle. When I visited the girl on the last day of her life, I noticed with pleasure on the wall, beside her bed, a little white cloth stretched out, containing beautiful pictures of some saints. She requested me to tell her about the saints represented. I explained to her, as best I could, about Saints Barbara, Catherine, Agnes, Theresa, the Blessed Virgin and our Lord represented as the Good Shepherd, and described to her, the glory and blessed joys of these saints in Heaven and assured her that she would partake of this same happiness, as soon as she would quit this temporal life. Then it was, a sweet ecstasy was perceptible in her. She suddenly looked up at the near window and said: "I behold Jesus, my dear Savior. O, how beautiful He is! Would that I be soon with Him!"

Soon after the signs of death appeared. She took affectionate farewell of all of us and promised to pray for us at the throne of God. After the prayers for the dying had been said and the usual blessing imparted, she peacefully slept in the Lord. On the third day the remains were carried to the church by eight girls amid the singing of the young men, and a large funeral cortège. Mass and an appropriate funeral sermon over, Marie was laid to her final rest.

Never did I know a more pious soul, never did I witness a more beautiful death than that of this pure young lady. Even when still a heathen, she committed no sin. After baptism she confessed amid many tears her one fault that once, when eating an apple, she had forgotten to make the sign of the cross. Her blessed death accomplished

much good in my mission, confirmed the faithful in piety, and it brought about the conversion of many pagans.

Henceforth her parents lived very pious lives and zealously practiced their religion, but soon followed their daughter in death. Her father always wore the rosary around his neck, visited pagan lodges, spoke amid many tears of the mercies of God regarding his conversion and of the life of his blessed daughter, who thrice was granted the happiness of a vision of his transfigured Savior, and brought to me a number of Indians eager to learn the Christian religion.

Take ye to heart, my dear Christian daughters and good young men, the pious life of this young lady, born in an Indian wilderness of pagan parents, yet highly blessed, pure, and a spouse of Christ, who, after a pious life and a most beautiful death, now joyously sings with the angels the canticle of the Virgins in honor of Christ. Willingly listen to the word of God, the good seed, implanted in your hearts by the ambassador of Christ, to let it produce beautiful fruits of Christian virtues unto life eternal. Love Jesus, our dear Savior, and ever serve God with a good conscience and a spotless heart. Be obedient to your parents, whether they be good or bad, and pray for them that all may walk in the grace of God on the road of salvation, and, after a happy death, may attain everlasting bliss.

(To be continued)

Collectanea

THREE interesting monographs by Fr. Diomedé Pohlkamp, O.F.M., have been recently added to the Historical Library of the CV. Of particular interest is the one on the life of the artist Johann Schmitt (1825-1898). We remarked on a former occasion that, unfortunately, we know little of the men who designed and built our churches, or painted the, in many instances, valuable pictures which adorn them. Hence, the monograph referred to, first published in *Franciscan Studies* (June issue, 1947) should be welcome to all students of church history and Christian art in our country.

The article is illustrated, and the pictures prove Schmitt to have been a man of superior artistic talent. His works are to be found in the churches at Covington, Ky., Evansville and Oldenburg, Indiana, Cincinnati and Mt. Airy, Ohio, the Cath-

dral at Green Bay, Wisconsin, and the Church of the Assumption, St. Paul. In addition, works by Schmitt may be found in a number of institutions, such as the Salesianum at St. Francis, Wisconsin, St. John's Abbey, Minnesota, and St. Benedict's Abbey, Atchison, Kansas. However, Fr. Diomedé admits that the list of Schmitt's paintings published by him is incomplete.

Of particular interest and value is the statement: "The celebrated Missionary, Father Francis X. Weninger, S.J., styled Johann Schmitt 'the first Christian Artist of America.' " He was also, and this is a noteworthy fact, Frank Duveneck's first teacher. This was denied by some art critics, but the testimony of Schmitt's widow makes it certain that the noted artist referred to received his first lessons in drawing and painting from Johann Schmitt.

From Jefferson's "Rhine Journey," reproduced in recent issues of the *American-German Review*, published by the Carl Schurz Memorial Foundation, it appears the American statesman's thoughts turned back from Strassburg to Frankfurt "in a flood of reminiscences." He remembered on this occasion the words he had written William Short from the Free City on the Main:

"The neighborhood of this place is that which has been to us a second mother country. It is from the Palatinate on this part of the Rhine that those swarms of Germans have come, who next to the descendants of England, formed the greatest part of our people. I have been continually amused by seeing here the original of whatever is in England among us. I have fancied myself often in the upper part of Maryland or Pennsylvania."

It would appear to us, however, that Jefferson might have written these musings rather at Strassburg than at Frankfurt. It was on his way from Frankfurt to Strassburg he would have become acquainted with parts of Germany where so many of the early emigrants to America began their long journey to the New World. When Jefferson viewed the ruins of the famous castle at Heidelberg, destroyed by the French, he had ocular proof of the events which drove the Palatinates from their beautiful home-land.

Facts are omitted in great histories, or glosses are put on memorable acts because they are thought not edifying; whereas, of all such scandals, such omissions, such glosses are the greatest.

Newman: *Historical Sketches*, II p. 231.

Book Reviews and Notes

Received for Review

Schaefers, Msgr. William. *Keepers of the Eucharist*.
Bruce, 1946, Cloth, 157 p.

Julianus Pomerius. (Ancient Christian Writers.) Tr.
by Sr. Mary Josephine Suelzer, Ph.D. The
Newman Bookshop, 1947, 220 p., \$2.50.

Leonard, Eugenie A., Ph.D. *Vocational Citizenship*.
J. P. Kennedy & Sons, New York, 1947.

App, A. J., Ph.D. *Courtesy, Courtship and Marriage*.
Privately printed. San Antonio, Texas, 1947.

ON the thirteenth of September death called Dr. Joseph Eberle, a distinguished German and Austrian publicist, whose review, the *Schönere Zukunft*, published in Vienna, was one of the leading exponents of Catholic thought in the German language in the decades between the two World Wars. Dr. Eberle was unwilling, as he told a friend in Switzerland, to re-establish his weekly under present circumstances, because, as he said, one censorship (meaning that of the Nazis) had been bad; three would prove intolerable (namely exercised by the British, American and Russian censors).

Since his death there has been published at Lucerne a book by Dr. Eberle, under the title: "Our Road to the Church," the story of distinguished converts as told by themselves. Names such as those of Hermann Bahr and Richard von Kralik mean little to American readers; but those of Claudel, Chesterton and Fr. Martindale are well-known to all.

Reviews

Pickl, Rev. Josef. *The Messias*. Tr. by Rev. Andrew Green, O.S.B. 327 pages, B. Herder, \$4.00.

We have here the translation of a book which appeared in German in 1934 and on the whole was favorably received then and continues to be so. The fact that it is now translated speaks highly for its merits. Indeed, it deserves a wider circle of readers. When it first appeared it gave the impression of a novelty, in the good sense of the term, however. The author did not intend to write a life of Our Lord, but rather to situate Him in the political and cultural environment in which He lived. Thus, writing in a forceful style, Father Pickl brings out in bold relief the more important trends and events of the time of Jesus. Providence, he says in the Preface, has provided us in addition to the Gospels a Jewish history of the times, written by Flavius Josephus. A careful study of this Jewish writer has guided the author in his task of reconstructing the environment in which Our Lord lived and thus we learn many interesting details about which the Gospels themselves are silent.

Numerous incidents of Our Lord's life, especially the Passion and Crucifixion, the trials before the Sanhedrin and Pilate, receive, as it were, a new interpretation in the light of these studies. Our limited space will not allow us to go into details, but we call attention to the critical analysis of the book made by a professional exegete, Father Paul Gächter of the theological faculty of Innsbruck, and published in the *Innsbruck Zeitschrift* in 1935. Father Gächter gives on the whole

a very favorable review and points out in detail which features of the book he considers certain and which more or less probable, and what ones need further documentation. We must not forget that we are here largely in the field of conjecture. Fr. Pickl's book, he says, is not only a very stimulating study for the professional exegete, but also, though not a book of devotion, is calculated to make a deep religious impression on every Christian who wishes to meditate on the Sacred Passion. We can truly say that this was also our own experience. The book deserves a hearty recommendation.

REV. JOSEPH SPAETH, S.J.
St. Marys, Kansas

App, Austin J., Ph.D. *Courtesy, Courtship and Marriage*. Published by the author, 1502 W. Ashby Pl., San Antonio, Texas.

There are topics which if their discussion is to prove helpful must be treated with frankness and with proper attention to practical and detailed application. Talks on problems of personal conduct frequently are barren of results because they remain in the realm of the abstract and shun plain speech. The young on account of their inexperience need concrete advice and definite guidance. They have good will but lack prudence and discernment in the practical affairs of everyday life. It is this situation which the mentor of youth must take into consideration.

The author of these essays which have previously been published in various Catholic magazines and are now given greater permanence in book form reveals himself as an understanding and sympathetic counsellor of youth. He deals with the problems that confront adolescent youth in the manner which we have described as the only effective way. To courtesy he devotes three articles and shows how it is to be practiced in the ordinary contacts with our fellowmen. Courtesy is not a heroic virtue but it certainly makes human relations more pleasant. The author believes in absolute truthfulness under all circumstances. He has no patience with the cheap device of extricating oneself from a difficulty by some subterfuge. Equivocation sooner or later lands in a blind alley and frustrates itself. There is safety and salvation in an honest no which for all its outspokenness need not be rude. We find some very sensible remarks about the choice of a mate; to be too exacting may bring disappointment; love is more important than health. So far the author touches rather on the periphery of things. In later chapters he turns to more fundamental issues such as pre-marital chastity, the small family, parental education, the degradation of woman in paganism, woman as cultural leader. Perhaps exaggerated optimism has guided the author's pen when he wrote: "In some respects, women have culturally outstripped the men." But we are with him, however, when he attributes any influence for the good which woman exerts not to some natural feminine intuition but to her Christian training.

Much practical wisdom has been packed into these pages and though not sugarcoated it is easy to take; if heeded it will save the young from impetuous blunders and spare them many heartaches.

C. BRUEHL

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Communications concerning the Central Verein should be addressed to the General Secretary, Albert Dobie, 26 Tilton St., New Haven 11, Conn.

All correspondence intended for either *Social Justice Review* or the Central Bureau, all missions gifts, and all monies intended for the various projects and Funds of the Central Bureau should be directed to

Central Bureau of the Central Verein
3835 Westminster Place, St. Louis 8, Mo.

Reports and news intended for publication in *Social Justice Review* should be in the hands to the editors not later than the 18th of the month preceding publication.

YOUTH GROUPS ACTIVE

FOR a number of years, particularly since the end of the war, our spiritual directors and youth chairmen have striven to lay the foundations of Youth Organizations, to provide for the particular needs of young men and women in the CV and NCWU. Notable progress has been made along this line, as evidenced by special sessions for youth at the 1947 Conventions, in Arkansas, Texas, Missouri, Minnesota, and Kansas.

For the present we refer to the activities for youth in Texas and Kansas, for which our information is more complete. The Cath. Youth Organization, an affiliate of the Cath. State League of Texas, in addition to conducting its own sessions at the annual Conventions, likewise publishes a special mimeographed publication which now is in its second year. The latest issue, a modest, five-page Bulletin produced by the youths themselves, is devoted for the most part to the deliberations of the CYO at the Convention in Westphalia last July. The organization is advised by Rev. Robert Schmidt, Hallettsville, and by Rev. Fabian Diersing, Second Vice-president of the Cath. Central Verein and Youth Director, who is stationed at Rhineland, Texas.

Recreational activity in the secular world today is unfortunately devoid for the most part of spiritual, intellectual and cultural content. In the end this condition is detrimental to all parties concerned, because lacking all higher orientation, amusement easily degenerates into meaningless frivolity and undue waste of valuable time. Especially among youth, whose natural bent to happiness and joy is transformed into a boundless seeking after pleasure, to an extent injurious to the desire

to work and to develop themselves spiritually and mentally. Thus people sin by intemperance, in spite of the fact that the original disposition for recreation and pleasant association with their fellow men and women was a good and desirable impulse.

The efforts to offset this modern tendency through well-planned programs for youth made by the Catholic Union of Kansas are of special interest. Under the leadership of Fr. Michael Lies, Diocesan Youth Director, assisted by Miss Agnes Arensdorf, Youth Director of the NCWU, a program has been developed to combine in a practical fashion the spiritual and intellectual motivation of young people together with a wholesome social life. On the evening following this year's Convention conducted in Ost on November 6, about 350 youths from three counties met in St. Joseph's Parish hall. The meeting opened with the reading of a letter from Most Rev. Mark K. Carroll, Bishop of Wichita, expressing the hope "that the youth activities of the Diocese of Wichita will expand so that our young people may enjoy the spiritual, cultural, and recreational advantages and blessings that are the very reason and soul of the meetings of our young people."

The program was begun with a game, "human bingo," during which all present became acquainted. One of the highlights of the evening was the open discussion on the question, "Should a Young Lady Leave Home for a Job Before She Marries?" Community singing and dancing followed, and, at the close of the evening's activities all knelt for a night prayer, followed by the singing of a hymn, before departing for their homes.

European Relief

NO less than twenty food or woolen packages will be sent over seas to alleviate the hunger and cold of needy individuals in Germany, due to the charity of the Pastor and members of four organizations of a certain parish in Indiana. While both the Men's and Women's Societies donated \$50 towards our Relief Fund, the Young Men's and Young Ladies' Sodalities each gave \$25, and to these liberal offerings the Pastor himself added \$50. In his letter of transmittal this worthy priest states: "I consider it a privilege to help the CV in a little way, to feed and clothe those poor people across the sea."

While this Pastor would prefer we should not publish these facts, we feel constrained to do so on the strength of a statement contained in a letter Most Rev. A. J. Muench, Bishop of Fargo and Papal Visitator in Germany, addressed to us on November 1:

"We shall have to keep the grave need of the German people before our American people in every possible way during the coming Winter and Spring. The drought caused very severe damage in large parts of Europe. Unless a great deal is done to allay the hunger of the poor over there we shall have to face the fact that radical agitators will make progress among the Germans. Up till now they have proven themselves rather wary of all Communistic agitators."

What certainly is one of the noblest efforts to aid an increasingly large number of destitute women and children in Germany, the campaign to collect a million pieces of infant's wear, is being steadily promoted by Mrs. Mary Filser Lohr, who inaugurated this charity at the suggestion of Most Rev. Bishop Muench, Papal Visitator in Germany.

Mrs. Lohr in recent months has addressed meetings in Quincy, Ill., where the campaign was begun, St. Louis, Mo., New Haven and New Britain, Conn., Schenectady, N. Y., Brooklyn, N. Y., and New York City. Moreover, Mrs. Rose Rohman, the President of the NCWU, has also promoted this campaign of charity wherever she has addressed conventions and meetings, as in Washington, Mo., St. Paul, Minn., and Ost, Kans., etc.

Writing on the last day of September, the Vicar General of an important German Diocese thanks the Bureau for a food package received by him. But he also wrote:

"Since you mention in the last line of your letter your intention to send another package, if possible, permit me to say that this hope relieves my thoughts regarding the coming Winter. Should you be able to carry out your intention, it would mean for me a joy and help. But should it not be possible, I will remain genuinely grateful for the gift I have just received."

Writing from a Preparatory Seminary in the State of Illinois, an unnamed student sends \$2 for the needy in Europe. "I'm sending this in answer to the appeal published in *Social Justice Review*," he writes. Let us again emphasize, what we have said on pre-

vious occasions, members should not hesitate to send contributions of a dollar or less in reply to any appeal we may publish. To do so will benefit both the cause we may be pleading and the donor. Let no one think that he or she would give generously if they were only rich! The Widow's Mite has by no means suffered in value because the spirit of capitalism dominates.

Reduction of Postage on Relief Packages

BECAUSE the cost of postage on relief packages of twenty-two pounds amounts to about \$2.60, many of those engaged in the charitable effort to supply food and clothing to destitute people in Europe feel the rate should be reduced to grant them the opportunity to send across an even greater number of packages than they are at the present time.

St. Joseph's Society of San Francisco has taken the initiative in this matter by submitting to Congressman Richard J. Welch, of the Fifth Congressional District of California, a resolution with the request to sponsor a Bill empowering the Postmaster General to reduce the rate on such packages to a minimum. In Minnesota, proposals to modify limitations on packages and reduce the shipping costs on relief goods have been advanced by Congressman Edw. J. Devitt and Representative Kenneth B. Keating.

Should the Administration appear favorably inclined to the suggestion, our Societies will be notified and asked to express their opinion on the subject in letters to be addressed to their Representatives and Senators.

The Resolution

In monthly meeting assembled, the members of St. Joseph's Benevolent Society of San Francisco have voted to address the following petition to Hon. Richard J. Welch, representing the Fifth Congressional District of California in the Congress of the United States:

The greater part of Europe is facing what has been called "the most decisive of winters" which may, as some believe, produce not alone starvation, but epidemics, social unrest, and revolutions even.

It is therefore we have resolved to petition Congress to reduce the postage on food and clothing packages forwarded by charitable individuals of our country to needy people of Europe who, as we know, depend in so large a measure on the relief they may receive from us. A reduction of postage on relief packages would grant charitable individuals the opportunity to provide more food and more clothing for those suffering from under-nourishment and cold due to insufficient raiment and lack of heat.

The intention of the Government to alleviate the sad conditions existing in so many countries of Europe would be promoted if the rate of postage were reduced, or even abolished entirely, should it be possible to do so. We are certain, moreover, that hundreds of thousands of Americans, who are now forwarding relief packages to Europe on a regular schedule, would joyfully welcome the reduction of the rate of postage on consignments of a charitable nature.

Declarations of 1947 Convention

THE Director of the Central Bureau has now addressed a letter to the Secretaries of Societies affiliated with the Central Verein asking them to promote the cause of our organization, that is, Catholic Social Action, by distributing and fostering the study and discussion of the Declaration of Principles and Policies, adopted by this year's national convention in Chicago.

The Declarations are published in the shape of a brochure of 24 pages, and are ready for distribution. Copies may be had by addressing the Bureau.

The CV Fund Campaign

THE campaign inaugurated at Chicago to open a new source of income for the CV by disposing of "Promoter's Certificates" is gaining ground. According to the General Secretary's report, he had received early in November the following contributions and payments for certificates:

Minnesota State Branch, \$133; Rt. Rev. Msgr. Miller, Penn., \$25; Mr. Joseph Kaschmitter, Idaho, \$32.50; From individuals in Connecticut, \$40.

A successful campaign has, however, been waged by Mr. Ben Schwegman, of San Antonio. The fifty certificates he received when the plan was initiated were rapidly disposed of by him. By the middle of November Mr. Schwegman had, in fact, obtained another one hundred certificates; forty of these were taken by members of St. Joseph's Society in Fredericksburg on the occasion of a visit he paid that community. Having been introduced to the members by Mr. Felix J. Stehling, the Society's President, he found a ready response to his appeal to aid both the CV and the Bureau. The organization's Spiritual Adviser, Rt. Rev. Msgr. Wolf, contributed \$50 to the Central Bureau Emergency Fund on this occasion and St. Joseph's Society \$10. And experiences such as this proves the truth of the old adage that good words almost invariably produce good results.

Help Us to Make Ends Meet

EARLY in December, the Bureau's annual Christmas Appeal will be sent forth. It is to be hoped that it will be well received and that Societies, members and friends of the CV will respond as generously as they possibly can.

In the Bureau's Annual Report distributed at the National Convention in Chicago, the members of the Auditing Committee appointed by the President of the CV state: "From an examination of the records of the Central Bureau, it was very apparent that the staff had again handled its finances in a most economical manner. That they managed to participate in so many and varied activities with the meager resources at their command, at a time when the purchasing power of the dollar is at such a low ebb, is indeed an accomplishment." (Report of the year, July 1, 1946-June 30, 1947.)

The officers of the Central Verein, meeting in Chicago, once they knew the facts, expressed themselves in full accord with the statement of the Auditing Committee,

and were amazed, in fact, by the sacrifices made and the amount of work accomplished. It is to be hoped that the response to the Christmas appeal will be such as to enable the Bureau to make ends meet financially, pending the launching of a more extensive plan to bolster the Central Verein and the Bureau.

A Noteworthy Collection

OUR members should consider the collection taken up in the course of the Civic Demonstration conducted at Ost by the CV and the NCWU of Kansas, on the afternoon of November 5, a special token of good will both on the part of the two organizations and the Bishop of Wichita, Most Rev. Mark Carroll.

It has been customary for years to take up a collection during the Annual Mass Meeting as intended for the Diocesan Society for the Propagation of the Faith. Because of the present needs of the Central Bureau, President Suellentrop suggested to the meeting that this year the collection should be shared equally between the two, namely the Society for the Propagation of the Faith and the Central Bureau. It was at this juncture the Most Rev. Bishop declared the entire amount of the collection should be donated to the Central Bureau. The proceeds of the collection were as liberal as the Bishop of Wichita's generous suggestion: \$183.70. Certainly a remarkable result, considering the circumstances, which might give our members in larger cities furiously to think.

Society Observes Diamond Jubilee

THE name of a priest, whose memory is worthy of being cherished, the late Fr. A. I. Decker, was associated with the founding of St. Anthony's Society in Milwaukee, organized on Nov. 17, 1872. Ever since, for seventy-five years, this organization has remained true to the purpose of its founder, the priest referred to. During that time the organization has distributed to members ill, or their heirs, \$250,000 in a round sum.

The event was commemorated with a Solemn High Mass by the present Spiritual Director of St. Anthony's Society, Fr. C. F. Keyser, on Nov. 16. It is hardly necessary to remark that the members assisted at Mass in a body.

The present President, Mr. Wm. Tenbroeck, has served the organization for the past thirty years; Mr. Lawrence Tasensky has held the office of Financial Secretary for a quarter of a century.

At Pittsburgh, Mr. C. Schumacher continues to sell a goodly number of copies of both *Social Justice Review* and *The Bulletin*. He is not a newsdealer, but an interested member who wishes to do his part to promote Catholic Social Action.

Having acknowledged payment for the copies Mr. Schumacher received over a period of four months, we told him if we had one hundred collaborators such as he the Central Bureau would resemble a roaring bonfire, the warmth and light of which many would seek.

Kansas Branch Convention

MORE than a hundred men, members of the Catholic Union of Kansas, gathered in Ost on November 5 for the Thirty-sixth annual meeting of the State Branch of the CV. Meeting concurrently with the men was the Seventh annual Convention of the State Branch of the Nat. Cath. Women's Union.

The delegates of both organizations were particularly grateful for the presence of Most Rev. Mark Carroll, Bishop of Wichita. He presided at the opening Mass in the morning, after which he addressed the congregation briefly, and remained throughout the day, attending and addressing the sessions of the men and women. The host to the Convention was Fr. George Herrman, for twenty-nine years Pastor of St. Joseph's parish.

The sermon of the Convention Mass was preached by Fr. Stanislaus Esser, of Colwich, whose theme was "Sursum Corda—Lift up your hearts." The speaker emphasized that "the human weakness of Catholics can be made strong and courageous in these difficult times if they will lift up their hearts to God, the source of strength, and take hold of His hand, the hand that is omnipotent."

The first session of the men's Convention assembled in the school auditorium early in the afternoon. Fr. George Herrman welcomed the delegates; Mr. John Suelentrop, President of the Men's Union, read his annual message, in which he urged all present to support as generously as possible the food drive for European relief during the winter. He pointed out that the Central Bureau in St. Louis had already provided over \$60,000 in voluntary contributions for the relief of the needy in Germany and Austria. President Suelentrop also stressed the urgent need of strengthening the ranks of the organization, saying, "We need more members, many more, because if the good work is to continue and increase we need more hands that can be put to our charitable projects."

In his address to the delegates, Most Rev. Mark Carroll stressed the need of heroic Catholics in order that the mission of the Church may be accomplished in these extraordinary times. If we are "first-rate Catholics", the Bishop states, we can make ourselves felt in a world that is blacker than a starless night. Other speakers who addressed the joint session of men and women were Mr. F. P. Kenkel, Director of the Central Bureau; Mrs. Rose Rohman of the National Cath. Women's Union and Mrs. Math. Lies, President of the NCWU of Kansas. Mr. Kenkel stated, in part, that the important thing of the hour is for Catholics to put into practice the principles enunciated in the messages addressed to them by Popes and Bishops. "Our fighting must be done by leading exemplary Catholic lives in the midst of mountainous piles of evils," the Director of the Bureau stated. President Rose Rohman of the NCWU outlined the program of the women's national organization, dwelling particularly on the Central European Infant Clothing Campaign, sponsored by her organization. Mrs. Math. Lies, of Andale, in her message, as President of the CWU of the State, urged the formation of more mission circles to increase the good work the national

women's organization is doing for home and foreign missions.

The women of the host Parish, that of St. Joseph's, provided two substantial meals for some three hundred people, including the Bishop and seventeen priests. The Benediction which concluded the afternoon program was conducted by Bishop Carroll. On Thursday morning, a requiem Highmass was celebrated for the deceased members of both the men's and women's Unions of Kansas. All the delegates were grateful for the hospitality Fr. Herrman and the people of St. Joseph's parish had extended to them.

On Wednesday evening, November 6, the annual youth meeting was conducted at Ost. Rev. Fr. Lies was in charge of this event.

Resolution of CU of Kansas

A NUMBER of statements on present-day issues came forth from the State Convention of the CU of Kansas, conducted on November 5. Lack of space forbids a fuller treatment of the resolutions for the present. We publish herewith one of the statements on a much-discussed question.

To Maintain the Dignity of the Large Family

Our children and young married people are today being bombarded with an insidious campaign of propaganda intended to spread knowledge of the methods and instruments of birth control. This campaign has been gaining and will continue to gain in intensity. The radio, newspapers, magazines and cinema are all being utilized in this campaign. Most of the Protestant denominations have joined in this attack on decency and morality.

One of the chief weapons these groups are using is to lower the dignity of and esteem for a large family. They portray the large family as outmoded and vulgar—or even, as Methodist Bishop Oxnam puts it, "sinful." Through this social pressure to lower the esteem for large families they hope to create a greater demand for knowledge of contraceptive methods.

The propagandists have succeeded among the upper classes of our society. It is a fact that college graduates in our country do not reproduce themselves. The next great group of attack is our middle class. They have invaded some Catholic homes where the subject of a large family is approached with an apologetic and resentful attitude.

Their propaganda is based on three false arguments which they hope will be accepted as truthful facts because of constant repetition. They say: 1. Repeated pregnancies are injurious to the health of the mother; 2. That children of repeated pregnancies are inferior individuals; and 3. these children are not granted the economic and social advantages enjoyed by children of small families.

It is a fact that mothers who have numerous children live longer, suffer less nervous and mental illness than women who have none or only one or two children. It has been established that the optimal interval between pregnancies is twelve to twenty-four months. This is the spacing that will naturally occur when the reproduc-

tive functions, as created by God, are not interfered with. The children are, in such cases, superior rather than inferior. Also, the child of a large family is as a rule more self-reliant and better able to make his way in this world than a single child who depends on his parents for all his advantages.

Necrology

UP to a few years ago Rev. Anthony Arzt attended the conventions of the CV of Minnesota quite regularly, and also from time to time the Annual meetings of the CV until ill health and age eventually prevented him from traveling. On the 24th of October Fr. Arzt was called by death, seventy-seven years old. Thirty-three years of his priestly life were spent at Sauk Center, Minn., as Pastor of St. Paul's parish. It was here the deceased erected a fine church, a parochial residence, a Sisters' Convent, and enlarged the school.

Fr. Arzt was born in West Prussia in 1879. His priestly studies he made in Rome, from where he came to the United States in the Spring of 1894. Not long afterward he was ordained to the priesthood at St. John's Abbey, Collegeville, for the Diocese of St. Cloud. In recent years the deceased had resided in St. Cloud, and it was in the Cathedral there the funeral services were held. Most Rev. Joseph F. Busch celebrated the Pontifical Requiem mass; interment was at Sauk Center.

When, in 1908, the Central Verein conducted its convention at Cleveland, which occasion was to play so important a part in the development of the organization's program and history, there was among the visitors a young priest, Pastor of the congregation at Oberlin, Ohio, who proved himself greatly interested in the contemplated new departure, the inauguration of a Social Action program by the CV. This priest, Fr. Peter E. Dietz, born in New York in 1878, departed this life at Milwaukee on October 11. The *Catholic Herald Citizen* of that city refers to him as the "Pastor of St. Monica's parish in White Fish Bay, and a pioneer (in our country) in the Catholic Social Movement."

Fr. Peter Dietz was that; in fact, he was an unusually enthusiastic and self-sacrificing promoter and defender of social justice at a time when it had few understanding friends in the Catholic camp in our country. He, therefore, joined the men of the CV, who were anxious to advance Social Action in accordance with the Encyclicals of Leo XIII and the Letters of Pius X on that subject. In consequence, Fr. Dietz was made editor of the English section of *Central-Blatt and Social Justice*, in February, 1909, while Msgr. A. Breig was to edit the German section. Ultimately, however, the rapid fire action desired by Fr. Dietz did not agree with the more conservative attitude adopted by the Committee for Catholic Action of the CV. Hence there came a parting of the ways, at the convention conducted at Newark, N. J., in 1910.

After that, Fr. Dietz joined the Federation of Catholic Societies as Director of Social Action, with offices in Milwaukee. In the meanwhile he had founded the "Militia of Christ," an organization of Catholic workers,

and attained an enviable reputation with organized labor. He undoubtedly at one time exerted quite an influence on the leaders of the American Federation of Labor. Indefatigable and not easily discouraged, Fr. Dietz founded an institution for the education of Catholic Social Workers in a Southern State, from where he removed to Cincinnati to organize the School of Christian Democracy. This institution was not, unfortunately, fully developed, for reasons which a biography of Fr. Dietz is bound to reveal. It is said furthermore that the deceased went to Europe on the eve of World War I for the purpose of promoting an International Christian Labor Federation. Hostilities interfered with his plan.

In 1922, Fr. Dietz returned to Milwaukee and from that time on to the day of his death was engaged in parish work. St. Monica's parish, originally on the outskirts of the city, was founded by him with thirty families on Christmas day, 1923. There are now eight hundred.

The deceased priest made his studies at St. Francis Xavier College, New York City, the University of Bonn, Germany, and the Catholic University of America, where he had the late Rt. Rev. Msgr. Wm. Kirby for a teacher. Fr. Dietz was ordained shortly after graduation from the University, by Cardinal Gibbons in the Cathedral at Baltimore, on Sept. 14, 1904. There survive his mother, Mrs. Eva Dietz, of Oberlin, Ohio, two brothers, Anthony, of New York, and Fr. Frederick C. Dietz, a Maryknoll Missionary. In addition the deceased leaves five sisters.

All of Fr. Dietz's collection of letters, newspaper clippings, etc., were donated by him to the CV Library a few years ago. It contains material not alone of value to a biographer, but also to students of the development of Catholic Social Action in our country.

Death came on October 10 to Mr. Frank W. Schwartz, a resident of Detroit, Michigan, and a former member of our Board of Directors. He had been for many years a regular attendant at the national conventions of our organization, and was known as a layman who gave signal service to the Catholic cause by promoting education and Catholic organizations.

Born in Detroit sixty-four years ago, Mr. Schwartz received his education from the Christian Brothers at St. Joseph's Commercial College. At the time of his death he was acting President of St. Joseph's Benevolent Society; he had also served as prefect of the Third Order of St. Francis and was a founder-member of Manresa Retreat league, and of a number of other Catholic organizations in his city.

For forty-five years, Mr. Schwartz was associated with the Van Leyen-Hensler Engraving Company, serving for a time as its President. He had retired three years ago. In his leisure he had received the idea of the peace cartoon, in which our Lord was represented inviting the nations to a peace conference. This was published once a month for a year in the *Michigan Catholic*.

Funeral services were held in St. David's Church, Detroit, on October 14. Aware of Mr. Schwartz's high regard for the Central Verein, his widow, Mrs. Cecelia

M. Schwartz, has enrolled the name of her deceased husband on the "In Memoriam" scroll of our organization.

When the CV of Minnesota met in convention late in September of this year, Mr. John Hessburg was absent from the meeting for the first time in fifty years. Ninety years old, he has recently departed this life at St. Mary's Old People's Home at St. Paul, where he had lived with his wife since August, 1943. His devotion to the cause the CV represents may be guessed from the fact that four of his sons and three of his daughters are members of the Catholic Aid Society of Minnesota. It is furthermore characteristic of the deceased that he was employed by one and the same concern, the Pillsbury Milling Company, for fifty-four years. Not long before his death, Mr. Hessburg and his wife were able to observe the sixty-third anniversary of their marriage in St. Elizabeth's Church, Minneapolis.

On October 19, death came to Mr. William J. Amend, of New York City, a member of the New York City Branch of the CV. The deceased had been born in New York City eighty-seven years ago; he was known as the oldest lay graduate of St. Francis Xavier College, conducted by the Jesuit Fathers. From his alma mater Mr. Amend received the Bachelor of Liberal Arts degree in 1879 and the Master's Degree in 1880. He later attended the law school of Columbia University, was admitted to the bar, and followed the practice of law up to the time of his death in a firm which he established with two brothers, who preceded him in death.

Mr. Amend was for many years Treasurer and member of the Board of Directors of the Leo House in New York City; he also served as a Director of Lenox Hill Hospital for thirty-eight years, and as Treasurer for twenty-five years.

Funeral services were conducted from Holy Trinity Church on October 22. The Requiem Mass was celebrated by Fr. Herman L. Heide, grandson of the deceased. His wife, the late Mrs. Anna Ridder Amend, died in 1930. Surviving him are a daughter, Mrs. Herman Heide, a son, William H. Amend, and a number of grandchildren and great-grandchildren.

District Activities *Hallettsville, Texas*

AN open-air civic meeting, intended to be a "Just Peace Demonstration," was sponsored by St. Joseph's Society, Hallettsville, on October 30. The principal speaker, Dr. Austin App, of San Antonio, stated that there ought to be held many more Just Peace demonstrations throughout our country than there were win-the-war and buy-bond demonstrations during the course of the war. Such would be the case if people in the U. S. at large were better informed and were interested in the real problems of the day, and if there were a great love of justice among us.

The speaker stated further that the unlimited brutality and uncooperative attitude of Russia towards endeavors for a just peace in Europe may be the means of proving the folly of having abandoned the solemnly stated principles of the Atlantic charter. But even while the projected Marshall Plan is being urged for the economic rehabilitation of Europe, Prof. App stated, the projected dismantling of German factories, inspired by the Morgenthau plan, is continued.

Dr. App was introduced by Mr. John Pfeiffer, President of the Cath. Life Insurance Union of Texas. State Senator August Strauss served as the meeting's master of ceremonies.

San Francisco

On the fifth of November St. Joseph's Benevolent Society of San Francisco had as their guest speaker the Hon. Richard Welch, Representative of the Fifth Congressional District of the State of California. While the subject of his address was the project of a second San Francisco-Oakland Bay Bridge, his attention was called to the high rate of postage senders of food packages to Europe must defray. As a result of the discussion over this proposal, suggested by Mr. Edw. Kirchen, the Congressman expressed himself as inclined to help promote the reduction of the postal rate on gift packages. He advised the Society to address a letter concerned with the matter to the President of the United States, to the Postmaster General, and to Congressman Edw. H. Rees, of Kansas.

The organization has acted on this suggestion and hopes the appeal will be favorably considered. If so, other Branches of the CV will be asked to co-operate.

St. Louis

The local District League met on November 3 in Sts. Peter and Paul Parish. In the absence of the guest speaker, Fr. Schmitz, who was to address the meeting in German, Fr. Andrew Toebben spoke a few words of welcome in German for the sake of those who had come to hear the German-speaking priest. Fr. Toebben then elaborated on the two resolutions, Tolerance and Intolerance, which were first read by President Anthony Starman, who served as Chairman.

The speaker stated that Catholics were often guilty of intolerance in regard to such matters as racial relations. He praised Archbishop Ritter's action in regard to the education of negro children in Catholic High Schools, saying that in the eyes of God, all races are fundamentally equal. Fr. Toebben pointed out that members of the Holy Family, Jesus, Mary and Joseph were of different racial extraction from ourselves, and yet we honor and pray to them. The Pastor of the host parish also stated, however, that we must be intolerant as Christians toward the principles and actions which the world tempts us to emulate.

President Bernard Gassel, of the CU of Missouri, reported on a plan to secure contributing members in order to carry on the endeavors of the State organization, particularly the expenses incurred in observing legislation under consideration in the State capital. In the absence of Msgr. Lubeley, Spiritual Director of the League, Fr. Toebben installed the newly-elected officers.

Contributions for European Relief

SINCE the middle of August, the General Secretary of the Central Verein has received the following donations from Societies and individual members of our organization:

Minnesota State Branch, \$100; Kolping and Bavarian orchestras, Rochester, N. Y., \$400; Brooklyn Local Branch, \$165.50; Reverend C. W. Herchenroeder, Brooklyn, N. Y., \$5; Federation of German American Societies, Rochester, N. Y., \$1672.06; Minnesota State Branch, \$57.57; Minnesota State Branch, \$500; Adam Schlauch, (Brooklyn Local Branch), Brooklyn, N. Y., \$37.74. Total, \$2,937.87.

Theobald Dengler Honored

IN recognition of the services Mr. Theobald Dengler rendered while stationed in Berlin with the Military Government of the United States and as a member of the Allied Control Council, Religious Affairs Committee, the Kolping Society of New York gave a testimonial dinner to this outstanding member of the organization. Messages of congratulation were received from His Eminence, Cardinal Spellman, Most Rev. Joseph F. Rummel, Archbishop of New Orleans, and the National President of the Kolping Society, Rev. Bernard Laukemper, Chicago. Some of the well-known guests and speakers of the evening were Rev. Augustine Schmutz, C.Ss.R., Mr. Wm. J. Kapp of the CV and Fr. Vincent J. Brosnan, who conveyed the good wishes of Rt. Rev. Msgr. Patrick O'Boyle and Msgr. Edw. E. Swanstrom, of War Relief Services, in recognition of Mr. Dengler's co-operation with the German Caritas Verband.

A Notable Family Reunion

BECAUSE disintegration of the family has become all too common, it is a pleasure to record the clan reunion recently held in Queens Village, Long Island. More than four hundred direct descendants of Bernard Rottkamp and his wife, Caroline, nee Engel, who had settled on Long Island in 1851, were gathered on this occasion.

Three surviving daughters of the couple, Caroline Froelich, Elizabeth Froelich, and Anna Jacobs attended the event, together with the one surviving daughter-in-law, Mary Jacobs Rottkamp. The speaker of the occasion was Rev. Francis Froelich, a member of the clan, formerly attached to St. Boniface Church, Elmont; he dwelt on the weekly gatherings the family conducted even at that time. Other speakers stressed the quality of the virtues these pioneers possessed, cultivated and inculcated in their children and children's children. All told, the worthy couple had 513 descendants, of whom 462 are living today. Let us add, the husband of Mrs. Anna Jacobs, one of the surviving daughters of Bernard Rottkamp and his wife, was a member of St. Joseph's Society, of Brooklyn, and its representative at conventions on many occasions.

Not many pioneer couples have so large a number

of descendants as the Rottkamps. But whether the family consists of many or few members, it should foster the family spirit and provide for reunions to be conducted, if possible, at stated times. Family records should be collected and made available to the descendants of our pioneers.

Miscellany

IT redounds to the credit of the German Catholic Federation of California that it has voluntarily raised the annual dues to be paid the CV from six cents to twelve cents per member. The organization has ever been a faithful unit of the CV and has generously co-operated in every endeavor the national Federation has promoted and fostered.

Largely due to the generous action of Dr. A. W. Miller, of Indianapolis, Ind., the local branch of the Knights of St. George is now affiliated with the CV. It is hoped that this example will be followed by other societies in the State, because the St. Joseph State League has been in a dormant condition for several years.

Dr. Miller devoted the check the society paid him to cover his expenses at the Chicago convention to payment of the membership fee of his branch of the Knights in the CV.

On a recent occasion, Mrs. Rose Rohman, President of the NCWU, remarked that the efforts in behalf of the Missions on the part of the various Branches of our organization should not be permitted to lag. The Foreign Missions depend on our country more than ever before, because the currency of so many nations of Europe is almost next to worthless. In our country the Indians, Uncle Sam's step-children, and those other step-children of ours, the Negroes and Mexicans, must expect aid from us.

On November 7 the Bureau delivered to the freight station a consignment of goods intended for the Missions, consisting of 23 bales of clothing, of a total weight of 3725 pounds. In addition there were shipped on this occasion 23 large cartons of shoes and 3 cartons of hats, consigned to 21 Missions. These are located in the following States: Minnesota, Montana, New Mexico, North Dakota, South Dakota, Texas, Wisconsin and Wyoming. The freight charges on this lot of goods were \$124.97.

On the day of Joseph Matt's Jubilee as Editor for fifty years of the *Wanderer*, the *Pioneer Press*, of St. Paul, devoted space in its local columns and on the editorial page to the event. Both items stress the manifold services Mr. Matt has rendered to the cause of Catholic thought and action. "Twice he has been singled out," one of the articles states, "for attacks by foreign Governments, first by the Nazis in 1933, when his publications were officially barred from Germany, and in 1945 *Pravda*, Moscow's official organ, demanded the *Wanderer* be suppressed."

The readers of the *Pioneer Press* were also reminded that Mr. Matt in 1938 "was the key-note speaker at an

anti-Nazi demonstration held in St. Paul in which Archbishop Murray presided."

Archbishop Murray, and a number of other Bishops, remembered Mr. Matt's services on the day of his Golden Jubilee, while St. Peter and St. Clemens Society tendered the Jubilarian a banquet on November 23. Mr. Matt has more than deserved the honors accorded him; they will merely stimulate his zeal to persevere in a cause which constantly demands sacrifices from those who devote themselves to defend the rights of God and His Church, and of a minority which is not too sure of itself.

An appreciative account of the origin, organization and growth of the Catholic Knights of St. George is contained in the September-October issue of *Leaves from the Garden of St. Bernard*, published by the Mariannhill Fathers at Detroit.

The article points out the particularly laudable policy of the organization, to preserve the local parochial character of individual societies. "Every branch of the Society is an integral part of the parish in which it is located. Every application for membership must first be approved by the local pastor, who is also the Spiritual Adviser of the branch. If the parish has a school, members are required to send their children there for a Catholic education. The fulfillment of obligations to Faith is also stressed and practised on a parochial scale. The Order places great emphasis upon activities in support of the parish."

This policy accords well with the intentions of the founders of the CV. The old benevolent societies were pre-eminently parish organizations. Our fraternals do well to cultivate this tradition.

Several columns of the "WCU Record" for October are devoted to an account of the convention of the Cath. Union of Illinois, conducted at Springfield early in August. The writer, probably Mr. F. W. Heckenkamp, states inter alia:

"The convention really amounted to a reorganization of the entire institution which had been slipping badly in recent years. All delegates took a deep interest in the discussions, and a real program was adopted to bring about a new growth of this fine tested and tried organization of Catholic laymen."

The writer furthermore stresses the solicitude of the Bishop of Springfield, Most Rev. James A. Griffin, for the future of the organization, as expressed in the sermon he preached at the special Mass conducted for the delegates on August 4.—It is heartily to be wished for that the plans made at Springfield will be carried out in the course of the coming winter.

Among donations received in recent weeks was a contribution of \$50 from the Minnesota Branch of the NCWU, for Library purposes. The Chicago Convention of the national organization had assessed the Branch for the amount stated. The St. Paul Convention decided to meet the obligation at once. The CV Library would suffer for lack of funds were it not for the generous assistance it has for several years received from the Women's Branch.

The Mission Cause

WITH the exception of Switzerland, there is probably no country in Europe (the three Scandinavian kingdoms are out of the question in this case) able to render our Missionaries in foreign lands assistance. Germany has no currency at all, while the Italian lira and the French franc have no purchasing power. It is the American dollar which has, thus far, sustained itself the world over.

This preamble will help to explain the urgent request addressed to the Bureau by a Jesuit Missionary in North Malabar, India, who writes:

"Twelve years ago I took over the Mission field once evangelized by Fr. Porta, and God gave a large number of converts, so that five Fathers came to help me. But the war cut us off from all help, which we were accustomed to receive from Italy; this has caused us such financial difficulties that only the love of God has kept us at our posts.

"I am laboring among the poorest of the earth, the untouchables of Malabar. While we must do what we can to lift them up, we also have to build chapels, maintain catechists, orphanages, and convents. The rapid growth of these Missions requires funds, and in the name of God I request you to help me, because even now no help can come to us from Italy. Jesus will bless you!"

The appeal is endorsed by Msgr. Leo Proserpio, S.J., the late bishop of Calicut.

Either the Japs or the guerillas carried away with them from a church in a certain town in the Philippines not alone the vestments, etc., but even the missal. For some time after his appointment to this parish the Missionary was obliged to use a missal that had served before the Spaniards left the Islands. It was, in fact, falling to pieces. In response to the Missionary's request for a missal, the Bureau was able to send one which had been received as a gift not long ago. After it had reached its destination, it was immediately put to use. "Yesterday (Sunday, August 31) I told the people about the aid you have extended to me since my arrival here; for instance, the missal, the ritual, etc. I even told them that you are sending me Mass intentions to help me. They agreed with me to say special prayers after the first Mass every Sunday and again just after the litany at Benediction of the Blessed Sacrament every Sunday afternoon for the intention of all our benefactors. My people are greatly pleased over your help to my Mission, and the only way to repay are their prayers!"

A Missionary in China, who is anything but an expert at begging, was sent a donation to help defray the cost of reconstructing buildings destroyed by the Reds. He says in his acknowledgment:

"The rebuilding of the orphanage and church have put me into debt, which I must drag along with and pay high interest on until such a time, when I will be able to repay these debts. Through the big help you have granted me, i.e., the sum of \$125, I am enabled to repay one-third of my debts. Therefore, I am most grateful to you for the aid you have extended to me."

Acknowledgment of Monies and Gifts Received

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Central Bureau Emergency Fund

Previously reported: \$77.30; F. Stifter, Pa. \$5; Total to including Nov. 19, 1947, \$82.30.

Donations to Central Bureau

Previously reported: \$620.90; E. Albus, Pa. \$10; N. N., New York \$1; Mary Ryan, Ill. \$1; R. Rudolph, Pa. \$2; New York Local Branch CCV \$5; C. Schumacher, Pa. \$1; J. Gervais, New York \$5; A. Preske, Ind. \$5; Rt. Rev. P. Schnetzer, Tex. \$1; Monastery of St. Clare, Omaha, Nebr. \$5; Sundry Minor Items \$3.05. Total to including Nov. 19, 1947, \$659.95.

Central Bureau Expansion Fund

Previously reported \$225.00; St. Boniface Benevolent Soc. of St. Louis, \$7.50; Mrs. Cecilia M. Schwartz, Detroit, Mich., for "In Memoriam" Frank W. Schwartz \$100; Total to including Nov. 19, 1947, \$332.50.

Chaplains' Aid Fund

Previously reported: \$110.72; CWU of N. Y. Inc. \$25; Penny Collection, St. Francis de Sales Benev. Soc., Mo. \$1.70; Total to including Nov. 19, 1947, \$137.42.

St. Elizabeth Settlement

Previously reported: \$7,175.47; Greater St. Louis Community Chest \$1,000; From children attending \$775.93; Interest income \$36; Mrs. Geo. Weiss, Mrs. Matoushek, both of St. Louis, and Agnes and Anna Winkelmann, Kansas \$20; Total to including Nov. 19, 1947, \$9,007.40.

European Relief

Previously reported: \$4,398.00; Volksverein of Philadelphia, Pa. \$2; Rev. A. Muntsch, Mo. \$10; Rev. A. A. Wempe, Mo. \$34; St. Utz, Conn. \$3; Jos. Schreve, Oregon, \$10; J. Kremer, Mo. \$20; Chas. Kraft, N. J. \$10; St. Joseph Benev. Soc., San Antonio, Texas \$50; St. Celestine Men's Society, Ind. \$50; St. Ann's Women's Society, Ind. \$50; St. Alouomas Young Ladies Society, Ind. \$25; St. Rose Young Ladies Society, Ind. \$25; Rev. A. C. Schuollenberger, Ind. \$50; Hy. Renschen, Ill. \$10; Wm. Pohl, Minn. \$100; Frk. Stifter, Pa. \$5; Monastery of St. Clare, Omaha, Nebr. \$100; Rev. A. A. Wempe, Mo. \$33; Total to including Nov. 19, 1947, \$4,985.00.

Catholic Missions

Previously reported \$13,812.17; Holy Family Institute, Pittsburgh, Pa. \$2; Rev. C. Rees, Mo. \$25; St. Clara's Orphanage, Denver, Colo. \$8; Mrs. C. Bold, N. J. \$5; St. Anthony Hospital, Michigan City, Ind. \$5; Miss M. Keller, Canada \$10; St. Joseph's Jr. Military School, Pittsburgh, Pa. \$3; St. Joseph's Hospital Mankato, Minn. \$8; N.N. N. Y. \$2; CWU of N. Y. Inc. \$5; Monastery of Our Lady of Charity, Buffalo, N. Y. \$5; J. Schneider, Iowa \$25; Anna Pertenrieder, Calif. \$16; Mary Ryan, Ill. \$50; Carmen Welch, Ill. \$2; St. John's Hospital, Tulsa, Okla. \$30; St. Joseph's Orphanage, Fall River, Minn. \$12; Mrs. A. Schweihardt, New Jersey \$10; Carmelite Monastery, Oklahoma City, Okla. \$10; Rev. H. Laux, Tex. \$124; C. Echele, Mo. \$2; D. Lukeman, Ill. \$5; Mrs. S. Gruber, Ill. \$2; Cath. Hunkeler, Ohio \$13; De Soto Court 528 C.O.F., Chicago, Ill. \$25; Vincentian Sisters of Charity, Perrysville, Pa. \$5; St. Patrick's Missionary Cenacle, Phenix City, Alab. \$2; R. Rudolph, Pa. \$10; McCabe Guest Home, Duluth, Minn. \$9; Mother of Sorrows Institute, Blue Island, Ill. \$1; M. Reickenauer, Canada \$10; Miss B.

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